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ART. IX.—*On the Muhammedan Science of Tadbîr, or Interpretation of Dreams.* By N. BLAND, Esq., M.R.A.S.

[*Read March 5th, 1853.*]

THE subject of Dreams has invited the inquiry of science in many ages and countries. A phenomenon of such frequent occurrence in connection with one of the ordinary functions of the animal economy could not fail to interest men of all classes and temperaments. To develop its theory as a mechanical working of the brain in sleep, or a secret energy of the mind during the temporary inaction of the bodily powers, equally forms a part of physics and of metaphysics; but, further than this, the association of dreams with objects and events having no immediate affinity with the waking thoughts, pursuits, or interests of the dreamer, thus seeming to indicate a sense of things to come, has led inquirers, with more or less of superstitious belief, to rely upon this as a species of foreknowledge within the reach of all, even of ungifted persons. Mankind, naturally anxious for direction in their worldly undertakings beyond the limits of human wisdom, studied every mode of possessing that information which might be supposed attainable by mysterious agency, and, in addition to the less permissible means of sorcery and divination, have endeavoured to obtain the desired instruction from observation of their sleeping thoughts, and even to reduce this process to a system. It would be out of place here to follow the history of such a system through the classical ages to our own times, and to show its prevalence in all the countries of Europe; the present object being only to trace its limits according to oriental definition. In our own country the belief in dreams, and in the power of interpreting them, varying with the progress of education, and modified by other influences, has, since the last century, become almost extinct, until revived lately, under new forms, in the more fashionable theories of a modern school of philosophy, in the uncertain jugglings of the Mesmeric art, the misty delusions of Clairvoyance, and the vagaries of Somnambulism.

For the earliest records of dreams, both in practice and as a science, we must look to the East, that part of the world from which have been spread alike the earliest lights of knowledge and the first shadows of superstition; and it is in the pages of the Mosaic history that we must seek for such records in their very highest antiquity. We find there examples of dreams of the most awful importance—

dreams through which were conveyed revelations of the Supremo Being for the protection and guidance of His creatures, and denunciations against unbelievers, or those who offended against His law. In all these instances the sacred dignity of dreams is asserted by the evidence of their being direct communications from on high; for, from the early history of the family of Abraham down to the birth of our Saviour; from Genesis to the Gospel; from the admonition to Abimelech down to the warnings and advice given to Joseph, the husband of Mary; it is always the voice of the Deity himself speaking either in His own image or by one of His angels, and though some passages of Scripture would appear to condemn the science of dream-interpretation, and associate its professors with the proscribed class of wizards, conjurors, and magicians, yet such, properly, apply only to its abuse in exhibiting false dreams, or in wilfully misinterpreting them; and the denunciations of Jeremiah and the prohibitions in Deuteronomy are for those only who pretended to the gifts of prophecy through dreams, to lead the people of Israel to the worship of strange gods.

After the Chaldean sages and the Wise Men of Egypt, dream-interpretation continued to be exercised in all parts of the East down to the time of Muhammed; and his ordinances, so far from abolishing this, with many other of the ante-Islamic superstitions, confirmed its authenticity as a revelation of the Divine decrees, and the sacredness of its character was sealed by the declaration that "Dreams are a portion of prophecy."¹ The practice and precepts of Muhammed

¹ The saying, in full, is thus:—*الرويا جزو من ستة وأربعين جزء من النبوة* "Dreams constitute one of the forty-six portions of the prophetic mission." Muhammed was forty years old when he first received inspiration, between which time and the age of sixty-three, when he died, were twenty-three years; during this interval, whatever he desired was communicated to him in dreams. This is the explanation given of the saying, though the double of twenty-three, forty-six, is expressed in the text. Probably from this difficulty, it appears, when quoted, in many forms, and seldom correctly, as 20, 40, and more frequently 23. In the *Mishkát* it is curtailed to "Good dreams are one of the parts of prophecy" (from *Anas*).

It is to be observed, that the chapters relating to dreams in that collection of tradition are extremely scanty and unsatisfactory, the greater part being taken up in the relation of one single dream of Muhammed's, and his own sayings on the subject being few and unimportant. This is the more to be regretted, as those which are found in the native works on *Tábir*, especially of Persian writers, are never to be depended on for accuracy; in the present quotation, for example, *ستة* sometimes is written *السنة* and *سنة* "a portion of Sunnah;" leaving the number, forty, quite incapable of being explained.

In the *Netáj*, as quoted in the *Encyclopædische Uebersicht*, a much more

himself, of his companions and their followers, contribute largely to the traditions on the subject. Allusions to dreams and their interpretation are nearly as abundant in the pages of the *Curán* as in those of Holy Writ; and the skill of Joseph, as exercised in the prison and at the court of the Pharaoh of Egypt, is related in a chapter, declared, from inspiration, to be "the most beautiful of narratives."¹ The very infancy of Muhammedanism is identified with the history of this belief; for (even rejecting the less orthodox theory which attributes to a night-vision the *Márđj*, or miraculous ascent), the earliest announcement of Muhammed's mission, and the revelation of the first portion of the *Curán* which was made known to him, were in a dream; while a similar mode of communication cheered the disheartened partizans of Islám in the expedition to Hudaibiyah, by the promise of their triumphant ontry, in the following year, into "the holy temple" of Mecca.²

Without collecting the numerous sayings of Muhammed from their various sources of tradition, mere reference to the *Mishkát ul Masábih* alone will show the importance the Prophet attached to dreams and their signification. He used each morning to ask his disciples what they had dreamed in the night, interpret or reject their communications, according to their soundness or unsoundness, and relate his own dreams. One, in particular, of very great length, with its interpretation, is recorded in the *Mishkát*.³ By another dream, equally attributed to him, the Sunnis justify the still-disputed rights of his three first successors; and the origin of a strife, political and religious, which convulsed the whole Muhammedan empire and threatened its destruction, and which still divides the followers of Islám by a schismatic and irreconcilable hatred, is founded on a revelation made to its founder in his sleep.

In all subsequent periods the same influence was powerfully exercised over the Muhammedan rulers, by encouraging them in enterprise, or warning them against calamity. Thus, Omar the Khalif was warned of his approaching end, by a white cock thrice pecking him

exact explanation is given of the tradition; viz. that the forty-sixth part of prophecy means the first six months of Muhammed's inspiration, in which he received Divine communications through dreams, previously to the more open revelations made to him in the person of the angel Gabriel; these six months being the forty-sixth part of the twenty-three years of Muhammed's mission as above. The explanation I have quoted is from the *Kámil ul Rúyá*.

¹ Ch. xii.

² *Cur.* ch. xlviii. 27.

³ In the translation published at Calcutta by Captain Matthews, Vol. II., in which chapter iv. of the 22nd book treats of traditions on dreams.

with its beak, the manner of his death being verified in the number of stabs he received from the hand of Fírúz ; and it is probable, the colour of the bird (white) also symbolized the nation of the assassin.¹ The well-known story of the arm holding a handful of red earth, which appeared to Hárún in a dream at Raceah, indicating the place of his death, is perhaps one of the most romantic of numerous instances of the kind. His son Amín's fear of the encroaching power of the Tahirite family is said to have been derived by him from a warning in sleep ; and it is recorded of Mutadhad, one of his later descendants, the sixteenth Khalif of the Beni Abbás, that his whole reign was troubled with dreams of various import. The commencement of new and powerful dynasties, and the birth of men destined to convulse the world by revolution and conquest, have been thus announced. The advent of the Muhammedan apostle and the consequent fall of the Pagan power were disclosed in a dream to Khusru, one of the last of the Sasanians. A flame of fire, spreading over heaven and earth, foretold to the obscure father of the first three Buwaihide princes the foundation of the glory of his family ; and the radiant stars in the dream of the Moghul Kachúli Behádur predicted the birth of his descendant Tímúr, and the devastating influence of the empire of Chengíz Khán and his successors.²

It is not surprising that a principle, involving, as was believed, the prescience of great events, and controlling so powerfully the decisions and actions of the most enlightened princes, should have invited attention to its study, and that its professors should have been encouraged and rewarded. Dream-interpreters, accordingly, were in as high favour at the courts of the Muhammedan princes, as the Chaldean sages had been with the rulers of Babylon and Assyria, or the soothsayer Aristander with the Macedonian conqueror. An example of munificence in the rewards which were bestowed on the interpreter, even for a single instance of his skill, especially if displayed in the successful announcement of a prosperous event, is shown in the Khalif Al Mehdi, who is said to have dreamed that his face was black ; an omen which caused him much alarm on waking. None of those he consulted were able to explain its import, till he was advised to apply to Ibrahim ben Abdallah Kírmáni, who was considered to have more experience and skill than all others, and who foretold him that he

¹ The dream is alluded to in the life of this Khalif in Hammer-Purgstall's *Gemäldesaal*, Vol. I., p. 289.

² Similar announcements were made by dreams to Actia, the mother of Augustus ; Ariotta, the mother of William of Normandy ; of the birth of Cyrus ; and in more modern history, those of Scanderbeg and of St. Bernard.

should be the father of a female child. Mehdi gave him a thousand pieces of silver for converting a supposed evil omen into good, and that same day a daughter was born to the Khalif, who thereupon presented the successful expounder of his dream with ten thousand dirhems more. The interpretation was according to this passage of the Curán, ch. xvi. v. 60: "And when any of them is told the news of the birth of a female, his face becometh black, and he is deeply afflicted;" and another similar, xciii. 16.

The art itself, dignified as a science, took its place among the higher orders of natural philosophy, under the name of *'Ilm ul Tâbîr*,¹ or the Science of Dream-Interpretation, and its study gave rise to numerous Tâbîr Námehs, or Dream Books, in which the nature of sleep and dreams, the rules for their interpretation, and the import of their various objects, are discussed with all the analytical minuteness which distinguishes the Encyclopædiæ of Eastern nations. Such works are found in all the principal Muhammedan languages, the Arabic, the Persian, the Turkish, and the Hindustani. Even as the result of a search of rather limited extent, the notices in Hâjî Khalfah, and the references in the few native Tâbîr Námehs accessible, with

¹ In the encyclopædic arrangement of Muhammedan sciences, *Tâbîr*, Dream-interpretation, is classed with Medicine. The technical terms are few, and are so simple as to obtain their explanation as they occur. *Tâbîr* تعبیر from which the science is called, is Interpretation of Dreams, from عبر; from which root also *Ibârat* عبارة of similar signification, and *Muâbbir* معبر an interpreter of dreams, or dream-expounder; words for which we have no specific terms in English, as, in German, Traumausslegung, Traumausleger, Traumausslegungskunst; and in Greek, Oneirokrites, Oneiromanteia, &c. *Tâwîl* تاویل equivalent to *Tâbîr*, is also Dream-interpretation, and in some places is used for its fulfilment or verification by the occurrence of the event predicted in it. *Ahkâm*, *Ahlâm*, *Azghâs*, &c., the various kinds of dreams, are explained in their places. The most general term, in Persian, is *Kh'âb* خواب signifying also sleep; and, in Arabic, *Rûya* روى *Manâm* منام *Wâkîdâh* واقعة used also in Persian; also *Mââmalah*, معامله of rare occurrence in this sense, but employed almost exclusively so in Tipû's Dream Book. It is remarkable that no verb in Persian or Arabic specially signifies "to dream;" *در خواب دیدن* and *رای فی المنام* to see in sleep, being used instead, similar to the Russian *Vidète vo sné*. In Turkish *görmüş* that which was seen (in sleep) and *düş* a dream, *düşmek* to dream, and *düşde görmek* to see in sleep, are the most usual expressions. Hindustani خواب دیکھنا.

some other sources, afford us a list of nearly eighty of such works, with more or less of information concerning their authors and the time of their composition. An idea may be formed of the laborious diligence employed in such compilations, and of the attention paid to the study, by mentioning one work, the *Tâbir ul Cádiri*, in which are given six hundred examples of dream-interpretation, selected from seven thousand five hundred authorities. Some of these works are also in verse, for the Easterns, deeming no subject unworthy of the graces of poetry, have either versified prose treatises in all branches of science, or have composed original didactic poems on them. Of such poems, on the present subject, Hájí Khalfah mentions two; one in Persian, though written by a Turkish poet, Fettáhi of Nishápur; the other, in the Turkish language, by Shihábuddín Ahmed ben Muhammed Ibn Arabsháh, metricized from the *Tâbir ul Cádiri*, already mentioned.

Among the authorities cited by Eastern writers, we find the name of Daniel, the prophet of the Sacred Scriptures, whose inspired powers have made him rank with the Muhammedans as one of their earliest and greatest writers on dreams. It is probable that a work bearing his name may exist, either by a Muhammedan author, or perhaps translated from some apocryphal Hebrew or Chaldee treatise attributed, though falsely, to him. The quotations are as of the *Usúl*, or Fundamental Laws (of the science of dreams), and evidently it is referred to as a book, *Kitábu 'l Usúl li Dániáli 'l Hakím*. He is styled also, in such quotations, *Hezrati Diniál*, His Excellency or Highness, a title only applied to the great saints of Islam, to Adam, Moses, Jesus, &c., and to Muhammed; and the usual blessing on the higher order of prophets is added to his name. In one place, indeed, he is distinctly called Paighamber, Prophet.¹

Of less questionable existence is the *Kitáb ul Tacsím* of Jâfar Sâdic, the Sixth Imam. The Imam Jâfar wrote on many of the occult sciences, but his *Tacsím* does not appear to be noticed by his biographers.

Probably the oldest author on these subjects is Muhammed Abu Bekr ben Sírín, commonly known as Ibn Sírín, a physician of Basrah, who flourished under the Umayyads, and died in the year 110 of the Hijrah (A.D. 728). Ibn Khallikán gives a very incomplete account of his life, but an excellent notice of him is found in that extraordinary monument of Oriental learning and labour, Baron Hammer-

¹ D'Herbelot observes on the subject of works on *Tâbir*, "Il y en a même un qui porte le titre de *Ossoul Daniel*, comme si le Prophète Daniel en étoit l'auteur;" alluding, probably, to the vague notice in Hájí Khalfah.

Purgstall's *Geschichte der arabischen Literatur*.¹ The following passage of that work, under the head of "Traumausleger," of the next period of history, may aptly connect the earlier literature of *Tâbîr* with that which I shall describe later.

"Under the Abbasides, in Harûn's and Mámûn's reigns, lived several learned dream-expounders; one of these was, probably, the anonymous author of the *Khabar ul Mámûnî*, on the Science of *Tâbîr*; and to the same period may be referred the Arabic oneirocritical works, bearing the names of Aristotle, Plato, Euclid, Ptolemy, and Galen."²

It is probable, however, that among the numerous translations from Greek authors, especially those on science, encouraged by the earlier and more enlightened rulers of the Abbasian dynasty, Oneiro-mantics may have had a considerable share, in connection with Medicine. Artemidorus and Porphyrius are distinctly alluded to by name, though not usually cited as authorities in any Muhammedan *Tâbîr Námeh*, preference being naturally given to writers in their own language and of their own religion; but medical treatises of Galen and Hippocrates are frequently quoted on the subject, and the resemblance in system and arrangement, and even the identity of particular interpretations, is obvious from a comparison with Artemidorus alone.³

The native works principally used on the present occasion are the *Kitáb ul Tâbîr* of Ibn Shâhîn; the *Kâmil ul Tâbîr*; the *Tâbîrî Sul-tâni*, and the *Kh'âb Námehi Yûsuf*; the articles on *Ilm ul Tâbîr*, in the great Encyclopedia, *Nafâis ul Funûn*, and in the scarcer compendium of sciences of Abû Bekr Ibn Râzî; Cazwîni's *Âjâib ul Makhlûcât*, and the very rare composition of the same name, by Ahmed Tûsî; all, except the first, Persian.

The *Kâmil ul Tâbîr*, or Complete Dream Book, was arranged by Abû'l Fazl Husain Ibn Ibrahim ben Muhammed al Tiflisî, for the

¹ In the Class of Traditionists, *Ueberlieferer*, vol. ii. p. 129, no. 397; and again as *Mystiker*, p. 176.

² Mentioned by Hâjî Khalfah. Nos. 3061-2-3-4-6 of Flügel's edition.

³ Of a long series of Greek writers on this subject, the most celebrated and by far the best is Artemidorus Daldianus, of Daldis in Asia Minor, who lived in the time of the Roman emperor Antoninus Pius. He is also the authority most frequently named by Arabian writers on *Tâbîr*, and the resemblance of the two systems is the most strongly traced in his writings. An excellent notice of his Oneirocritica is given in the chapter on dreams, in a very interesting work by the Rev. H. Christmas, which bears the ingenious, though rather fanciful title of "The Cradle of the Twin Giants." Apparently, the edition of Artemidorus consulted by the learned author was not accompanied by the so-called Greek and Latin version of Ibn Sîrîn's Oneirocritics, a comparison with which would, no doubt, not have escaped his attention.

Atábeg Kilij Arslán Ibn Masúd. According to the usual phrase of compilers in all languages and countries, he had found no satisfactory treatise on his subject, among those published before him, describing each dream separately, under its own head. He gives as authorities a list of more than twenty works, and justifies the title of his own, as "the most complete of all books of the kind in Persian;" and it may, indeed, be considered to be the best with which we are acquainted in that language. Fifteen sections treat, rather illogically as to arrangement, of the nature of the various kinds of dreams, and their rules of interpretation. The sixteenth section contains nearly one thousand subjects of dreams, in alphabetical order, but with no other classification; and the prolegomena are by far more valuable than that portion which was the author's principal object in writing a new work, and which formed the theme of his self-gratulation. In the preface he alludes to two other compositions of his, of similar nature; *Kifáyat ul Tibb*, in which he says he had more fully explained the nature of sleep and dreaming, and *Simár ul Má'il*, apparently metaphysical, to which he refers for his definition of the terms, *Rúh*, soul, and *'Nefs*, mind.

The *Tábiri Sultání* is so named from being dedicated to Sultan Abúl Fawáris Sháh Shujáá, of the Muzaffar family, for whom it was written in 763 (A.D. 1362), by Ismá'il Ben Nizámuddín, who was Cázi of Ahercol. He mentions the *Kámil*, besides two other works, as his principal authority, and, indeed, chiefly follows it in his treatment of the subject, and in the arrangement, which is alphabetical.

The small, compendious treatise, *Kh'áb Náme'hi Yúsuf*, "The Dream Book of Yúsuf," is, no doubt, called so as an attractive and appropriate title, in reference to the patriarch of dreamers and dream-expounders; but it may also, possibly, allude to its author, who may be the same quoted in other places as Yúsuf Kerdúni. An English note, on the fly-leaf of the only copy I have seen, states it to be translated from the Hebrew, but I know of nothing to support the assertion, and it was probably inferred so only from the coincidence of name with that in the Scripture narrative. It is to be observed that, although Joseph is introduced into all the *Tábir Náme'h's*, it is merely as an illustrious example of the practice of the art; but no Muhammedan author has had the presumption to counterfeit his name, nor to quote any supposed book of his on the subject.

By far the most valuable, though the last to be mentioned, is the great Arabic work of Khalíl Ibn Sháhín al Dháhiri, a ponderous quarto volume of more than a thousand pages. Its full title is *Kitábu 'l Ishárat fi ilmi 'l Ibárat*, which may be translated, "The

Book of Explanation of Dream-Interpretation." (It cites thirty-one works on *Tâbîr*, of which the titles, or the authors' names, are catalogued in the Preface,—an important contribution to the bibliography of this science.¹

A few *Fasls*, or sections, commence, treating of the usual topics of discussion. The subjects for reference are divided into eighty chapters, under so many separate classes. Ibn Shâhîn's *Ishârat* and the *Kâmil* may be fairly considered the most perfect of their kind in their respective languages, and are sufficient to form a complete code of *Tâbîr*, from the vast body of *Fetwas* pronounced by the *Ulema* of that science on almost every possible question.

The code thus established by the Muhammodan lawgivers of Oneirocritics may be divided into these four general heads :—the different kinds of dreams; the mode of interpreting them, and time and manner of their accomplishment; the duties of the dreamer, both in obtaining true and auspicious revelations, and in the proper mode of having them explained; and lastly, the duties and qualifications of an interpreter of dreams,—a function, or branch of knowledge entitling its possessor to a very high rank among the learned in the East. The interpreter of dreams is considered by the Muhammedans to stand in the place of the prophets, and to enjoy a portion of their miraculous gifts. In all their works on the subject, *Tâbîr* is set forth as being a noble science, first taught by God himself to Adam, from Adam passing to Seth, and from Seth to Noah, by whom the Deluge was foretold in his explanation of a dream to Canaan's mother.² Joseph's name of *Sâdic*, or the Truthful, was from his accurate knowledge of *Tâbîr*, and Lucmân is said to have derived his wisdom, in great part, from the same source. All the prophets are enumerated in succession by Ibn Shâhîn as having possessed this power, and as having dignified the science by their exercise of it. He defines *Tâbîr*, therefore, to be "an art by which hidden things are revealed, and which is founded on divine law."

Dreams in general are divided according to their kinds, or according to their import; their kinds, as to being real and true dreams, or

¹ In Mr. Lane's *Modern Egyptians* it is said, the authorities most popularly consulted by the Arabs of the present day are Ibn Shâhîn and Ibn Sîrîn, who is there stated to have been a pupil of the former. It will be seen, however, that the dates of authorities quoted by Ibn Shâhîn are incompatible with such a connection.

² The *Qurân* and *Traditions* notice several dreams connected with personages in Holy Writ, but not received by us. Thus, Pharaoh foresaw in a dream the destruction of his host in the Red Sea, and in a dream Abraham was desired to sacrifice Isaac. Cor. xxxvii. 101, &c.

deceptive and unsound. The first are called *Ahkám*,¹ and are considered genuine inspirations from the Deity, warnings from a protecting power, or revelations of coming events, in which the angel Gabriel exhibits to man in his sleeping state the records and ordinances inscribed on the *Lauhi Mahfúz*, the Recording Tablet of Fate. All others are merely phantoms and illusions, and are termed *Ahlám*,¹ and sometimes *Azghás*,¹—a word signifying, properly, handfuls of dried grass and weeds, but applied figuratively to such dreams, probably from their resemblance in worthlessness and want of arrangement.² These *Azghás* are said to be the suggestions of some *Dív* or agent of *Iblís*, who takes an opportunity of endeavouring to lead mankind astray by pretended revelations during sleep.³ But they are said to arise also from natural causes. *Jâfar Sâdic* says, they occur to four classes of persons:—those of evil-disposed minds; drinkers of wine; eaters of melancholy food, as lentils, love-apples, and salt meat; and to young children; or else are suggestions of the evil spirits. Some authors admit an intermediate class, called *Mutashâbih*,⁴ but the grand division into sound dreams and mere idle visions in sleep, forming at the same time the most natural distinction, fairly represents all those proposed, with slight variation, by the four most esteemed authorities, *Daniel*, *Jâfar Sâdic*, *Ibn Sîrín*, and *Al Kirmâni*. Or, with reference to their origin, they may be divided into three kinds:—dreams inspired by God; those suggested by the whisperings of Satan; and those which are to be ascribed to natural causes.⁵

¹ أضغاث — احلام — احكام

² These terms were applied to Pharaoh's dream, by his interpreters, to excuse their own inability to explain it. *Cur.* xii. 44.

قالوا أضغاث أحلام وما نحن بتأويل الأحلام بعالمين

³ A special arrangement of the Divine Providence, according to Muhammedan belief, prevents much of the evil which might arise from such Satanic interference. "*Iblís*," says *Jâbir Maghrabi*, "though able to assume all other forms, is not permitted to appear in the semblance of the Deity, or of any of his angels or prophets, nor any of the higher order of created objects. There would otherwise be much danger to human salvation, as he might, under the appearance of one of the prophets, or of some superior being, make use of this power to seduce men to sin. To prevent this, whenever he attempts to assume such forms, fire comes down from heaven and repulses him." Tradition says: "God has created the stars for three uses;—for ornament of the heavens; for man's guidance in deserts and by sea; and to stone the Devil with." In two other traditions in the *Mishkât* Muhammed says that the Devil cannot assume his likeness to deceive in dreams.

⁴ متشابه Perhaps the ἀλληγορικοί of *Artemidorus*?

⁵ This was Muhammed's own classification, according to a tradition of *Masúd Ibn Abdallah*.

The Arabian doctors in their classification of dreams reject all those which proceed from the mind being pre-occupied with any engrossing idea, when it naturally summons up in sleep images of those objects which most interest it in a waking state; such is the case of a lover who beholds the beloved person in his sleep, or of a man who dreams of his profession, as the merchant, of his wares; the weaver, of his loom; the blacksmith, of iron; or the soldier, of arms;¹ in like manner one who imagines himself surrounded by snow and ice, and, when waking, finds himself lying without covering, or with the door open; this dreaming of his is the natural effect of the sensation of cold, and has therefore no ground for interpretation. So also if he dream of heat, or that he is sitting exposed to the sun, and on waking finds himself with much clothes wrapped about him; or that he cries out with pain, and on waking finds he is in actual bodily suffering; all these have a natural cause, and admit not of interpretation. The dreams of him who sleeps fasting, and seems to be hungry or eating; or who, being thirsty in sleep, dreams of drinking, are equally to be accounted *Ahlám* and *Azghás*, and have no origin beyond a natural one.² Such by the Greek writers were called *ενυπνιον*, *Insomnium*, merely indicating present feelings; the others being *ονειρος*, *Somnium*, and alone betokening the future; which two definitions fairly correspond with those of *Ahlám* and *Ahkám*.

The images occurring in sleep are said to vary according to the four temperaments of man; thus he of the Yellow or Bilious temperament sees all fire, and lamps, and candles, and warmth in his dreaming; he of a Black or Melancholy temperament, labours under terrors of darkness, of serpents, scorpions, and poisonous objects; if he be of a White or Aqueous temperament, he beholds rivers and seas, snow, moisture, ice, and waters; and if of the Red or Sanguine, gardens, pastures and orchards, and scented herbs, objects of pleasure and enjoyment; or, from a similar association, bleeding, cupping, and objects connected with the blood. This is identical with the theory of Hippocrates.

With regard to their import, Daniel divides dreams, generally, into those showing the true state of passing events, and those which foretell the result of man's undertakings; and these two classes, further, into

¹ "A dream cometh from the multitude of business."—Ecclesiastes, ch. ii. v. 3.

² Thus Nicephorus—

Ψευδεις ονειρους κοιλιας δηλει γομος
Πολλη ποσις τε και καρωσις ακρατου
Και φροντιδων ζοφωσις και φρενων γνοφος.

dreams commanding, *Kh'dbi amr*; those prohibitive or warning, *Kh'dbi zājir*; influencing and commanding, *Munzir*, as advice; and *Bashir*,¹ those conveying good news. There is also, in the *Mishkát*, the term *Mubashirát*, explained in a tradition by Abu Hurairah, to be "good dreams."

The truthfulness of all these, however, depends much on the time when they occur. Those occurring in the day are more to be relied on than those of the night; and, in all cases, the nearer to day-time the better. "The truest dream is about daybreak." (*Mishkát*.) Also as to seasons; in spring and summer they are truer than in autumn and winter; strongest at the coming-in of fruits, weakest at the fall of the leaf; but these conditions are more fully explained later, in treating of the manner of interpretation, in which the importance of such considerations is especially insisted on.

To proceed, however, to the more practical parts of *Tābir*, and, first, of the duties of the Dreamer,—for the Dreamer has his duties as well as the Interpreter of Dreams, and on his observance of the rules laid down for him depends, in great measure, the auspicious nature, as well as soundness of his dreams; as much as their proper interpretation depends also on his accuracy of memory, clearness of description, and truthfulness in narration. To obtain a fortunate dream, one which will exhibit the object desired, or impart the necessary information, he is desired to attend especially to his position in sleeping, which should be lying on his right side, and in that attitude he should compose himself when preparing for rest. Should illness or pain, or any accidental circumstance, make it inconvenient to lie on that side, he may lie on his left, or on his back, or even on his stomach, and these positions are to be preferred in that order. According to Ibn Sírín, indeed, dreams only when lying on the right side are sound, and in all other postures, illusive. Before retiring to rest he should have observed strictly the *Ghushl* and *Wuzu* (ablution), and have recited certain portions of the *Qurán*, especially chapters 91, 92, and 95, those commencing, "By the Sun and its rising brightness;" "By the Night when it covereth all things with darkness;" and "By the Fig, and the Olive, and Mount Sinai;"² and say thus: "O Lord, I fly for refuge unto Thee from the evil of unsound dreams, and from the artifices of Satan in sleeping and in waking;" or, according to other authorities, the following beautiful prayer: "O Lord, I have confided my soul to Thee, its fears and its longings;

خواب امر - زاجر - منذر - بشير¹

² The 109th, 112th, 113th, and 114th *Súrah*s are also recommended.

there is no refuge or asylum from Thee, except with Thee; Blessed and exalted be our Lord! Thou art rich, and we are poor. To Thee we look for pardon, and to Thee belongeth repentance. O Lord, I fly from Thee unto Thee" (from Thy judgments to Thy mercies). "Make us to behold, this day, dreams that shall be true, and not lying ones; sound, and not deceitful; rejoicing, not afflicting; beneficial, and not injurious."

Much depends on the state of his body and his mind. His health should be good, and he is cautioned against excess in food before sleeping, for the stomach from fulness causes the brain to be obscured with vapours, the thoughts become disturbed, and troubled visions arise, which are difficult to remember so as to obtain their proper explanation. Nor should the subject be perfectly fasting, but so as neither to be satiated nor hungry.¹

An Arab once began to relate his dream to the Prophet in such a confused manner, that he asked him what he had eaten the evening before. The Arab said he had supped on a large quantity of cooked dates, and Muhammed declared his dream to be unsound, and incapable of being expounded.

If the person has had an auspicious dream, he should return thanks for it on waking, and pray, and give a voluntary alms-offering, and then repair to a Muâbbir, or interpreter, for its explanation. Should it have been of bad omen, or he be in fear of the result, let him repeat three times the *Āyat al Kursī*, or Throne Verse (the 256th of the second chapter of the *Qur'ān*), and say thus: "I fly for refuge to the God of Mūsā, of Isā, and of Abraham, from the evil of the dream that I have dreamed, lest it hurt me in my faith in this world, and in my dealings with the next; Holy and Blessed art Thou, and there is no God but Thou!" Or else the well-known short formula to avert evil: "I take refuge with God who is great, from Satan the accursed." "God is he who seeth and knoweth," from the Throne Verse; with the *Fātiḥah*. After that he should perform two *Rek'ahs* of prayer and bestow alms, and the evil apprehended will pass away. It may be remarked that the Jews also use a certain prayer to avert

¹ The Greek system prescribes a similar preparation, in order to obtain auspicious and lucid dreams.

Ἀρχὴ πρὸ παντῶν καὶ παθῶν καὶ κοιτίας
καὶ δακρυὰ στεναζὸν ἐκ τῶν ὀμμάτων
Εὐχὰς προπεμπῶν ἐξ ὅλης τῆς καρδίας
καὶ χειρὸς αἰρῶν τῷ Θεῷ καὶ δεσποτῇ
Ὅτι πρὸς ὑπνόν ὡς βροτὸς νευσαὶ θελήσῃ.

Niceph. Constant.

such evil consequences, and they have besides the custom of spitting thrice over their left shoulder, and this last is equally a precept in Muhammedan tradition, though not mentioned generally in *Tâbir Námehs*. Many of the Jewish observances on this subject strongly resemble those of the Musulmans, though others differ materially.

After thanksgiving, and prayer, and alms, let the dreamer set out, with a cheerful manner and smiling countenance, and address himself to the *Muâbbir*, or interpreter. Let the application be made at a proper hour, and on a fortunate day; neither at night nor in the evening, nor at the rising or setting of the sun, nor in weather when rain, or snow, or clouds prevail. The best time is the morning, before noon, as in all arrangements connected with these objects. He should be careful to consult only a good man, a friend, or one who is at least a well-wisher to him; one who will not flatter, nor wilfully misinterpret, nor tell one man's secret to another. The inquiry should be made of him in private, and especially not in the presence of women, children, enemies, or envious persons; or, according to another author, women, fools, enemies, or persons of irreligious habits. It is good also to address himself to one whom he has consulted on previous occasions. It is strongly enjoined on all Believers to seek an early interpretation of their dreams, and not to remain in ignorance of the predictions contained in them; so as to benefit by the joy which good tidings would produce, or, if there be evil, to take warning and guard against it.¹

In his narrative the greatest accuracy and truthfulness should be observed, neither adding nor diminishing in aught, so that the interpreter may possess the means of giving the proper explanation, and that he may himself not commit the sin of lying against divine inspiration. Severe penalties are declared against those who shall in any way falsify their statement, dreams being held to be a covenant between God and man; and Muhammed, in condemning such deceit, has said: "He who would lye, in relating his dreams, for his own honour or advantage, the same would lye also to the Prophet, and for such, Paradise is not;" and also: "Whoever shall tell a dream, not having dreamed, shall be put to the trouble, at the day of resurrection, of joining two barleycorns, and he can by no means do it, and he will be punished."

It is necessary, indeed, that he should be an habitual truth-teller, for one notorious for falsehood would, naturally, not be believed in his

¹ This seems rather at variance with the Muhammedan doctrine of predestination; but the evil is intended to be averted by prayer, &c.

narrative. On this principle, some authorities exclude astronomers from the benefit of having their dreams expounded, as being themselves unworthy of belief; and the same prohibition is extended to poets, that unfortunate class, which, labouring under the censure of the Prophet and denounced by him in the *Curán*, pay the penalty of their exuberant flights of imagination by credence being denied even to its wanderings during sleep. It was a saying of the Prophet that "The more truthful the man, the truer the dream."

The duties of the interpreter are much more onerous than those of the dreamer, as, from the sacred nature of his office in communicating between God and man, and fulfilling a trust which has been reposed also on the most exalted of the prophets, high qualifications of virtue and learning are required of him. He must be a good, pious, holy man, steadfast in prayer, constantly invoking the Divine assistance in directing him, and assiduous in all the duties of religion, especially in reading the *Curán*. He should have many acquirements particularly adapted to his art, as knowledge of *Zajar* and *Fál* (augury from birds, and divination from other omens), for the purpose of interpreting in some peculiar cases which require such assistance. He should be intimately acquainted with *Tefsír* (explanation of the *Curán*), as many interpretations are derived from passages in it; also with the Traditions (*Akbbári Mustafá*), which abound in opinions and decisions on the subject. He should have his memory stored with Arabic and Persian proverbs and current sayings, rare poems and fragments; and possess an accurate knowledge of language in all its niceties of signification,—an accomplishment which will be shown to be useful, when treating more particularly of Interpretation.¹ He should also be of gentle and polite manners, uniting tact and judgment, and able to exercise them in distinguishing the characters and conditions of his applicants, and in directing them in their narration; for it is understood that the gift of prophesying from dreams is given only to those persons who possess such qualifications, but refused to all those who, in undertaking to interpret, rely on their own human powers, or on any assistance but that which is divine. *Ibn Sírín* is said to have combined all the necessary qualifications both of learned accomplishments and of sanctity and dignity of behaviour, and was considered a model for dream interpreters.

When applied to, it is usual for the *Muábbir* to say: "To us be all the good (to be derived from this dream), and on our enemies be the evil!" In the *Kh'áb Námehi Yúsuf*, the following

¹ *Artemidorus* states also the qualifications necessary for an interpreter of dreams, but they are not so rigidly exacted by his rules.

course is prescribed to him before entering on his interrogatory. He is to commence by two *Rekaahs* of prayer, and in the first, after the *Fátihah*, he is to repeat the Throne Verse once, and the 94th chapter ("Hast thou not opened our breast?" &c.) three times; and in the second *Rekaah*, after the *Fátihah*, the verse, "Whoso feareth God, unto him will He grant a happy issue out of his afflictions," (xciv. 2) three times, and the *Ikhlás* (ch. cxii.) five times. Having finished praying, he should bow his head in *Sajdah* three times, and say twelve times, "O Lord, reveal unto us the interpretation of this dream according to truth and right; by the power of *Umm ul Kitáb*" (the Mother of the Sacred Book, a name for the *Fátihah*, or first chapter). He may then raise his head.

He should commence by inquiring the dreamer's name, and even writing it down, so as to obtain an omen from it as to being fortunate or unfortunate. For example, Ahmed, Muhammed, Hasan, Husain (names of the Prophet and his family), are fortunate; also Nímat, Fazl, Habíb, Mahbáb, Fath, Sálíh, Sádíc, and the like, from their signification; those of contrary import betoken evil, grief, and calamity. Names of the prophets are particularly favourable in such cases; possibly, in addition to their generally auspicious nature, from a connection with the prophetic gift of dream interpretation.¹

He should then proceed in his inquiry, by making himself acquainted with the age, country, and religion of the applicant, his rank and condition in life, his profession, occupation, and habits; of everything relating to him personally, and of all the circumstances, even the most trivial, connected with the story. The distinction to be made according to these various qualities is illustrated by Ibn Sirín's explanation of the same dream, for good and evil, to two different persons, in reference to their respective characters (of which he judged by their countenances). Each had dreamed he was performing the part of Muezzin in calling the people to prayer. To the first, Ibn Sirín foretold pilgrimage; to the other, that he should be suspected of theft. These opposite interpretations were grounded on these two verses of the *Qurán*:—"Proclaim unto the people a solemn pilgrimage" (xx. 28); "Then a crier cried after them [Joseph's brethren], saying, O company of travellers! ye are surely thieves" (xii. 70).

Dreams have different meanings, according to the class of persons to whom they occur; for which reason the *Muábbir* is to inform

¹ Similar duties are enjoined in the Greek system as explained by Artemidorus with respect to inquiring the name, age, habits, and occupation of the dreamer and his state of health.

himself of the rank and condition of those who consult him ; whether the seer be a king, a learned man, a jurisconsult, a holy man or Súfi, one of the common class of men, &c. Of all these classes, the dreams of a king are the soundest and most entitled to belief, from the exalted nature of his station, and the virtues with which royalty is adorned ; and so of Cázis, or Judges, from the upright character and attributes which should distinguish a judge. Of mankind in general, the dreams of males have the advantage over those of females, because God chose the male as the first object of creation, and dignified that sex by selecting from it a hundred and twenty-four thousand of his prophets, and in his wisdom has allotted to men the most noble qualities and the highest powers of intellect. Of females, matrons have the advantage,—a preference which is conceded to the chastity and dignified virtues of a married woman. The rich man's dream has excellence, according to the Khalif Abú Bekr, because he is able to pay the Zakát, or alms,¹ and to do many good and charitable actions, perform the pilgrimage, and make bridges and caravanserais ; for the Prophet himself has said : “ The raised hand (or that which bestows) is more exalted than the lower hand (that which receives).² Those of poor men, indeed, seem to be of little or no authority, for they are constantly in grief and anxiety for their children and families, and if they have good predicted, its fulfilment is distant, and if evil it is accomplished almost immediately.³ According to some authors, the dreams of children are unsound, as they have not sufficient understanding to describe them properly. Some say, that if good, they are fulfilled to their father and mother, and that they are exempted from the consequence of those that are bad. There is, further, a difference of opinion with regard to those of very young children, some considering that they are sound, as their minds are free from prejudice, and as yet untainted by worldly affairs ; others, that from their deficiency of judgment no importance is to be attached to them. The dreams of drunken and mad persons are thought not to be sound, but Ibn Sírín considers them to be so, and gives some examples.

¹ Characteristic of that Khalif himself, who was particularly distinguished for charity and almsgiving, and would naturally attach great importance to such virtues.

² Ibn Sírín says, dreamers are necessarily to be considered believers or infidels (Múmin or Káfir), and further, of one of these fourteen classes :—

Kings,	Ulema,	Women,	Good,
Learned men,	Derwishes,	Common people,	Rich,
Jurisconsults,	Servants,	Wicked,	Poor,
			Children,
			Little children.

³ *Αἱ τοῖς μικροῖς μικρὰ δίδωσι θεοί.* Callimachus.

Ibrahím Kirmání says: "Dreams of Muslims are better than those of infidels; of old men, better than those of the young; of males than of females; of matrons than of unmarried women; of good than of bad men: of freemen than slaves; of wise men, than fools."

Two important points to be considered are the religion and language of the dreamer, also the time and place and manner in which the incidents appeared to occur; and time and place are not only to be considered with respect to the occurrence of the dream itself, but also as to the images presented in it; and of this it may be well to give a few examples.

First, the religion is important; for if a Jew dream he has eaten camel's flesh, it is ill-omened, as that food is forbidden to him; but if it be one of another religion, it is indifferent as to import, since camel's flesh is prohibited to none but Jews.¹

His language; for if one, speaking Persian, says he has dreamed of *Abí*, his affairs will prosper, *Abí* signifying in Persian *quince* (a lucky object). If it be an Arab speaking, he will undertake a journey from which he will obtain elevation of rank, since in Arabic they call a quince *Seferjal* (*Sefer*, a journey, *Jall*, exaltation).²

The place in which the incidents seemed to occur; as, if the person seemed standing naked in the bazar, it would be a sign of disgrace; but if it happened in his own private bath, it would be without harm, since there would be no shame in such an action, if actually occurring. So, if in summer one dreams of being clothed in fur, grief will come to him, but if in winter, the harm ceases.

The import varies materially, according to the time and season. A man dreaming that he sits on an elephant, if it seem to occur at night, will have to undertake an important affair, from which he will derive much benefit; but if the same seem to be by day, he shall divorce his wife, and from hence trouble and grief will ensue. A certain person, in a dream, gathered seventy leaves of a tree, and applying to the Khalif Omar for its interpretation was told he should gain seventy thousand pieces of silver, which prediction was fulfilled to him shortly after. Later in the year he had the same dream, and Omar interpreted it to mean that he should receive seventy stripes, which indeed happened to him in the course of the next week. On asking the reason of so great a difference of signification in two omens so precisely similar in appearance, the Khalif showed him, that the first time was in spring, when the trees were coming to leaf;

¹ Eating camel's flesh is forbidden in Leviticus, but not in the Curán.

² سفرجل — آبی Synonymous with *Abí* is *Bihí*, meaning also *Prosperity*.

but that now it was autumn, and the leaves becoming dry and beginning to fall.¹ Also with respect to days, the early part of Shambah (Saturday, the last day of the Muhammedan week), is of evil omen for a dream, as that particular time is under the influence of Saturn; but the early part of the first day of the week (Yakshambah, Sunday), is auspicious, being devoted to the Sun. Dú Shambah is good (the Moon's day); Tuesday forebodes calamity, from Mars;² Wednesday is also bad, for on that day God destroyed the armies of Húd and Thamúd; again, Thursday is interpreted as fortunate, being Jupiter's day. Friday announces honour and exaltation, being dedicated to Venus (and perhaps also with some regard to its sanctity as the Muhammedan day of public worship). The omens for the different days of the month are enumerated, for each day of the thirty, in what, apparently, is an extract from the Imam Jâfar's work, and headed thus, "Tâbiru Manámât li Jâfari 'l Sâdio," on a fly-leaf of the copy I have used of Ibn Shâhín's book.

The interpreter should inquire of the dreamer, whether he had supped or was fasting; what he had thought of on lying down to rest, and what had been his occupations during the day; his sleeping place, and the nature of his couch; and on what object his eye first rested on waking;³ for from neglecting to inquire these things, many have given an interpretation where properly there was none, and from which, consequently, no result took place.

A dream is to be listened to throughout, patiently and fairly, so as to obtain all particulars.

Three things are to be considered with regard to the objects occurring in sleep; *Jins*, the genus or kind, as trees, birds, beasts, animate or inanimate objects, &c.; *Sanf*, the species, as, whether it be a Medlar or a Palm tree, and, of birds, whether a Peacock or an Ostrich; this will lead to a knowledge of the character and country of the dreamer, for, in the first of these two cases, he will be an Arab, ostriches and palms being unknown in Persia; and, in the other, a Persian, as medlars and peacocks are not found in Arabia. Thirdly, *Núd*, or the manner and circumstances of objects seen; how many in number, when, and where; how disposed, and how relating to one another.⁴

There are certain omens which may occur while the inquiry is

¹ A similar example is given in the pseudo-Ibn Sîrín.

² The influences are, of course, those of the planets, which are here called by their pagan names as more familiar, instead of Persian as in the original.

³ This inquiry was even practised by the ancient Arabians before Islamism.

⁴ نوء — صنف — جنس

made. A raven croaking thrice at that time is a fortunate omen; some attribute the same good fortune to a raven croaking once, twice, or even as often as five or six times. These signs are of most authority in the seasons of autumn and winter. Also if, while the Muâbbir is making his inquiries, he sees a horse, or a camel, or ass pass by, it is favourable, in accordance with the passage in the Curán,¹ "And [he created] horses, and mules, and asses," &c. (xvi. 8.)

Twice croaking, however, is bad, according to some authors, and an instance is given from Abdallah Ibn Abbás, during whose consultation with the interpreter a raven seated itself on the wall of the interpreter's house, and croaked twice; this was considered inauspicious, and eventually the house was entered by thieves through the broken wall, and all his property stolen.

Many dreams which appear sad to the seer, are the contrary in their results, so that grief, affliction, and terror in sleep, become joy, pleasure, and tranquillity in the accomplishment of the event. Thus, flying from the anger of a king, from a powerful enemy, or the like, is an assurance of freedom from danger, and of the enjoyment of divine protection: and of this sort there are said to be many instances.

The interpretation frequently is inverted, *Maclûb*, or rather, reciprocal; that is, the object dreamed of indicates another, and these, respectively, each other. Thus, *Mas-haf*, a book (that is the Sacred book, the Curán), is *Hikmat*, Wisdom; and *Hikmat*, again, refers to *Mas-haf*. Seeing a tiger forebodes illness, and a dream of an illness represents a tiger. The enumeration of all similar cases, the author of the Kámil says, would occupy a whole volume.

Another of the canons or rules of Tâbir is, that whatever, when new, is a lucky object in a dream, when old, is of the contrary tendency; and the condition of the object being reversed, the effect or result also is of directly opposite nature. To buy a male slave is bad, therefore to sell one, is good; yet to purchase a female slave is fortunate, and, conversely, to sell one, unlucky.

The modes in which a dream points to its accomplishment are four. 1st. Where many objects in the dream denote many in the result. 2nd. Where one object denotes one. 3rd. Where one denotes many. 4th. Where many denote one.

¹ This system is not easy to understand from the passage quoted, although the examples in it perfectly correspond with their interpretation, severally, in classed dream-books. Some, however, are not to be found explained there. The other examples given in the texts will be added in an Appendix, to assist further investigation.

1st. Many denoting many. A man who was on a distant journey, dreamed he was flying in the air, and seeking something which he afterwards found; and then, that he was flying again, in company with a flock of strange birds. The fortune of that man was that he returned home, and undertook another journey with new associates.

2nd. One object denoting one. A man dreamed his eye was of gold. He was told he would lose his eye, for *zehb*, gold, means also in Arabic, to go, to depart from. Another interpreter applied it to the acquisition of gold; because gold is a thing which easily departs, is soon lost or spent.

3rd. A man dreamed he lost his name. In reality he lost his property; becoming poor, he lost his friends; then, from extreme vexation, killed himself—lost his life. This is an example of one thing denoting many.

4th. In illustration of many objects denoting one. A man played chess (in a dream), with another who was winning, and he was near suffering checkmate; but to avoid it, he rose up, and fled to an hospital, the name of which was *Shutur*, and from thence returned home, and a branch of a tree grew from his thigh. The whole was fulfilled by the roof of his house falling and breaking his leg, and nearly killing him. Being near checkmate and running away from it, denoted his narrow escape from death; going to an hospital, his illness; the name of that hospital, *Shutur* (signifying *Camel*), showed his leg would be broken like a camel's when bent for kneeling; the tree growing from his thigh, that his limb would resemble that of a bough (in stiffness and incapability), and thus the many circumstances in his dream had a general reference to one only, that of his accident.¹ These four modes of interpretation are given precisely in the same order by Artemidorus, with some slight variations in the examples which illustrate them; the eye of gold is otherwise explained by gold being the least suitable material for an eye; for the same play on the words would not obtain in Greek as in the Arabic version. In the third example, the man loses his son, who had the same name, and subsequently through grief hangs himself, by which act he also

¹ I cannot but think that there is here also an allusion to the words *Shutur* and *Ranj*, forming, when combined, *Shatranj*, the name of Chess; *Ranj*, denoting the grief and pain from the accident, as *Shutur* does the name of the hospital, and resemblance of a broken leg to that of a camel, &c. It is true, in the Greek story, in which the game played is dice, this fancied connection no longer obtains. The Greek, indeed, is very probably the original story, as Dice would be converted, in a Muhammedan narrative, into Chess, a less objectionable game, or, at least, one on the lawfulness of which the opinions of the Orthodox are divided.

forfeits his own name. In the last story, the dreamer, instead of chess, plays at dice with Charon, who pursues him; thus signifying escape from death.

The result is sometimes to be fulfilled to another person than to the dreamer himself; to his sons, or to his brothers. In the time of Muhammed, it was dreamed that Abu Jehl became a Musulman, and this was verified in the person of Akermah, his son, who became, later, a convert to Islám. The predictions to a child are often to be fulfilled by its parents; those to a servant, by his master; and many other similar cases are found.

The period of the *T'áwil*, or time at which the events announced will come to pass, depends on a great variety of circumstances. Day-dreams have the same advantage in this respect as with respect to their soundness or the auspicious character of their indications, and they are fulfilled sooner than those occurring at night. Jáfár Sádíc says, a day-dream may be accomplished in a few days; a night-dream in six months or a year; or it may be in twenty years only, as Joseph's warning of the famine in Egypt; or after forty years, as that of Muhammed, which foretold the slaying of the Imam Husain, by the appearance of a dog licking his blood; which event took place long after the death of the Prophet himself. A dream at dawn of day may take effect in ten days after; and, in general, the nearer to day or daybreak, the sooner will its *T'áwil*, or accomplishment happen. In summer also they will be fulfilled sooner than in autumn, as they are, similarly, more sound for that reason. If occurring at the beginning of the night, Ibn Sirín considers they may not be fulfilled for forty years; or, if at the third part of the night, after twenty years. Evil prognostications are verified sooner than those of favourable import, and this is to be ascribed to the mercy of the Deity, who will not permit His creatures to languish in protracted expectation of a destined evil.¹

There is a branch of the art, by which even forgotten dreams are to be recovered, and instructions are given for exercising this part of *Tábír*. The letters composing the dreamer's name are to be valued according to their numerical power in the *Abjad*, then subtracted by nines, and the remainder observed. If nine remains, it shows that the dream has been of cities, which is of evil import; if eight remains, it has been of travel; if seven, of oxen, and harvests, and corn;

¹ At the end of the 4th book of Artemidorus is a chapter on the period of fulfilment of dreams, chiefly depending on the time and season when the dream occurs, and very exactly arranged according to each hour in succession; but it does not perfectly agree with the Eastern rules.

six, relating to angels and holy men, which denotes the completion of undertakings in hand; five, horses and arms; four, the heavens and stars; three, that the person has divulged a secret to another;¹ two, that he looks to some one who will assist or benefit him in worldly affairs; one, a unit, recalls the idea of some king or great man, as being unique in its kind, and this also portends success in one's desires, and deliverance from trouble. These elucidations are all derived, very ingeniously, from passages of the *Curán*² in which mention of such numbers occurs; and this confirms the necessity of a *Muábbir* being intimately and minutely acquainted with the contents of that volume, as already recommended. There is another mode, by desiring the dreamer to place his hand on some part of his body. If he place it on his head, he has dreamed of mountains; if on his cheek, of pastures; on his ear, caves; his beard, corn, grass, and plants; his arm, a tree; knee, a tall tree, as the cypress or the palm, &c. Here the explanation is evidently founded on the resemblance between each limb and the object it indicates. The application, afterwards, is that of a dream according to the usual method of interpreting it. *Jálinús* (*Galen*, quoted in the *Kh'áb Námehi Yúsuf*), says the ancient sages used nativities for the purpose of discovering forgotten dreams.

This part of the science is a curious illustration of the passage in the Book of Daniel (in the Old Testament), in which we read of Nebuchadnezzar's desire to hear from the wise men of his court the

¹ There is an Arabic proverb which says: "A secret which reaches a third person, is lost." كل سر جاوز الاثنين شاع

² The passages quoted are the following:

9. "And there were nine men in the city, who acted corruptly in the earth, and behaved not with integrity."—*Cur.* xxvii. 49.

8. "And others say they were seven [the Sleepers], and their dog was the eighth."—xviii. 21.

7. "Seven fat kine, which seven lean kine devoured, and seven green ears of corn."—xii. 43.

6. "Who hath created the heavens and the earth in six days, and then ascended his throne."—x. 3.

6. (The authority is not given in either of the MSS.)

4. "And provided therein the food thereof, in four days [of the creation] equally, for those that ask."—xli. 9.

3. "There is no private discourse among three persons, but He is the fourth of them."—lviii. 7.

Also, "For three days [Zachariah's silence], otherwise than by gesture."—iii. 36.

2. "The second of two [Abu Bekr], when they were both in the cave."—ix. 40.

1. "Far be it from him. He is the sole, the Almighty God!"—xxxix. 6.

nterpretation of a forgotten dream—of the “thing that had gone from him,” and the secret of which was afterwards revealed to the prophet of God in a night-vision.

Dreams are said to be forgotten from four causes (and it is curious that this is given in the Muhammedan treatises as being on the authority of “Hezrati Dániál,” the prophet); viz.: From multitude of sins, from perverse actions (probably in opposition to the regulations laid down for the dreamer’s conduct), from refractory disposition, or weakness of purpose.

Most works on Tâbir contain, in a concluding chapter, a collection of Khâbhâi Budîâ, or Remarkable Dreams; such as could not, from their anomalous nature, be inserted in any of the regular classes, or which possess unusual attraction. Some of these relate to celebrated characters of Muhammedan history, and are not usually to be met with in their biographical works. A few are remarkable among those of the earlier races of monarchs, as, of the Pishdadian dynasty, Minúchehr, who dreamed he had a crown on his head on which were a hundred and twenty ornaments or peaks, and that from each of his fingers flowed a fountain of water. It was interpreted, that he should reign a hundred and twenty years, and that great sages and prophets should appear in his time. It is said that, among others, Moses was born in Minucheher’s reign.

Núshirwán, another prince, of the Sasanian dynasty, dreamed that he was drinking out of a golden goblet, when a black hog came and put his head in, and drank also. Buzurjmíhr, his minister, whom he consulted, told him it signified that his favourite princess had a black slave who was her lover, and suggested that the women of his harem should be ordered to dance undressed in the presence of the king. One of them showing some hesitation in complying, and being protected by the others, was discovered to be a Hindú male slave, and the Wazír’s interpretation was verified. The golden goblet was the King’s favourite mistress; and the black hog, her Indian paramour.¹ (Nefáís.) This story is related also, with some slight difference, in the Kh’áb Námehi Yúsuf.

The following are a few of the “Remarkable Dreams” occurring at the end of Al Rázi’s treatise, where they are introduced as examples difficult of solution. A man dreamed that he saw ten coffins come out of his house. All its inhabitants were only ten, including himself; nine died of plague, and he was awaiting his own turn,

¹ To feed from a golden vessel is, in some Tâbir Námehs, explained “to enjoy illicit pleasure.” Swine, in general, denote “bad men.”

when a thief came into the house to rob it, and falling from the roof into the court,¹ was killed, and completed the number, and the dreamer escaped death.

Another dreamed he saw in his garden a monarch of an old and extinct race, seated, and with his foot pointing to a particular spot in the ground. The interpreters told him it must be that king's burial-place. On digging there, he found a large treasure of ancient coins, with the name and effigy of that king on them.²

A man dreamed his right leg was of ebony, and the interpreters were unable to explain its meaning. It happened afterwards that he bought an excellent slave, a Hindú; the leg signified a servant (from its usefulness); the right leg (as the ablest?) a good servant; and ebony, that he would be from India, either probably from the colour, or as coming from the native country of that wood.

The classes of ordinary dreams are usually arranged for reference under separate heads, as has been already described, and either systematically, commencing with the higher objects, or in simple alphabetical order. Where there is a systematic arrangement, the first sections are always in relation to the Deity, His glory, and attributes; and the explanations are numerous and very full. It proceeds afterwards through the various classes of ethereal and supernatural beings; celestial objects; all the phenomena of nature; the family of Muhammed, including even Bolál, his favourite Muezzin; the prophets and the other holy personages; the Qurán; prayer, fasting, pilgrimage, and the duties of religion; and finally descends, through objects connected with the physical structure of the earth, to the more ordinary occupations and necessities of every-day life.

Dreaming of the prophets usually announces success and advancement, though, in some cases, accompanied by a certain anxiety and distress at the commencement. These variations have obvious reference to the particular history of that prophet himself; as, from dreaming of the prophet Húd, disturbance from enemies is to be expected, but ultimately success over them; of Abraham, pilgrimage, in connection with the story of the Kâbah; Jacob, anxiety for

¹ The eastern houses having flat roofs and an open court in the middle, the easiest access, by stealth, would be in this way. In a story of the Anwári Suhaili, thieves enter a house by the roof, and are overheard consulting as to their descent into the court, in attempting which, one of them breaks his neck.

² The circumstance of the coins bearing an effigy, which is unusual in Muhammedan coinage except in that of the Ortokides and a few others, seems to indicate a Greek origin to this story.

children; Joseph, treachery from kinsmen, and subsequent advancement to power and royalty; Moses, attacks from enemies and from one's own people; Khizr, long journeying; Isā (Jesus), restoration of affairs which have long perished (in evident allusion to the power of healing and of restoring to life attributed to him by the Muslim faith in accordance with the miracles). Of dreams relating to Muhammed, the last of the prophets, the explanations are, as may be expected, very numerous, and relating to every circumstance and aspect under which he may present himself in sleep. The analysis of these interpretations would be far too long on the present occasion. Those relating to the four first Khalifs, successors of Muhammed, as well as to his family and companions, and their successors, have equally reference to their several characters and histories. An appearance of Abú Bekr is interpreted according to the generous and munificent character of that Khalif; that of Omar denotes justness and fulfilment of the laws; Osman, attention to religious duties and observance of the Curán; Ali, bravery and generosity.

There is a distinct interpretation for dreaming of the Curán, according to each of the chapters separately, and founded on certain passages in them, or on the history or object of that particular Súra. Examples would be as numerous as the chapters themselves. One or two may suffice. A man dreamed he was reading the Súra ul Nasr, "When the assistance of God shall come," which would at first appear to be of favourable omen; Ibn Sirín bade him repent and prepare for death, as this was one of the last which were revealed;¹ and the man soon afterwards died. Some others also present a connection from which may be inferred the system to be followed. Thus the second Súra, Al Bacrah, promises, among other blessings, length of life (probably as being the longest in the Curán).

In some, the allusion is obvious; as *The Tablo* (ch. v.), wealth and abundance; *The True Believers* (xxiii.), increase of faith; *Súra ul Hajj* (xxii.), pilgrimage; *Lucmán* (xxxi.), wisdom; the *Pen*, knowledge; the *Elephants*, success over enemies, &c. &c. The *Fátihah*, in accordance with the high veneration in which it is held, confers unusual blessings.

In general, dreaming that one reads the Curán, signifies speaking truth, and the result depends on the particular portion read. Jâfar Sâdic says, reading the Curán signifies four things; safety from misfortune, wealth after poverty, success in desired objects, pilgrimage.

¹ Ch. ex. This chapter was delivered to Muhammed a short time only before his death, for which it was intended to prepare him.

Where the arrangement is alphabetic, these explanations are to be found either under the head of *Curán*, or *Curán Kh' dndan* (to read the *Curán*), or under *Súrah* (Chapter). Sometimes they compose a separate section.

Kirmáui says, he who dreams of reading half the *Curán* is warned that half his life is past; let him therefore so arrange his spiritual and worldly concerns. Reading the *Heft Yak*, *Chehár Yak*, *Seh Yak* (the seventh, fourth, and third part of the whole book), denotes a proportionate period of his life. If, not being already a *Háfiz ul Curán* (i.e. knowing the *Curán* by heart), he dreams that he is so, he will become so. Hearing the *Curán* read by another is good, and promises increase of grace; to hear it read, and not to understand, portends grief, &c.

Finishing the *Curán* denotes success, but some say, foretells the reader's life to have, similarly, come to a close. Others however explain it only to be so in case he is sick, but if in good health, to announce countless wealth and prosperity. Such interpretations vary according to the situation or place in which it is read.

Of single verses of a chapter, if it be a verse of good tidings (*Bushárat*), God will fulfil it by bestowing good fortune on the dreamer; if it be a verse of *Ázáb* (punishment), it is a sign of divine anger and wrath, and a warning to him to repent, and change his mode of life. Special interpretation also is given to single verses in the different chapters, and many of them have a particular blessing for him who dreams of them; as the *Throne Verse*; those beginning "God hath borne witness" (iii. 16); "Say, O God who possessest the kingdom" (iii. 25); "Now hath God heard" (lviii. 1); and other passages of peculiar sanctity and importance.

It might now be desirable to give specimens from the classes of dreams relating to common life, and the more usual objects occurring to the dreamer's imagination, but how shall we select from so overwhelming a mass of examples as the *Tâbir Námehs*, even any one singly, afford us; from the array, one thousand in number, presented in alphabetical order by the *Kámil*; or from the more systematic arrangement of those which, nearly five times as numerous, are found in *Ibn Sháhín's Arabic quarto*?

The interpretation, or rather the system on which is founded the interpretation of such classes of dreams, offers more difficulty than any other part of the inquiry. Those relating to personages or objects named in the *Curán* or in tradition are, as has been already shown by some examples to be explained with reference to passages having

allusion to, or mention of, such persons or objects; but the principle by which the more anomalous class is to be regulated, does not present itself in any systematic or tangible form.

A striking feature of difference between the oriental system and that which is followed in our modern practice, at least according to popular superstition, is, that the vulgar adage, that "Dreams go by contraries," does not correspond with the Muhammedan notions on the subject. It has been already seen that except in those kinds technically called *Maclûb*, and in a few other instances, the interpretation follows rather a direct than an inverted mode of proceeding. Whence the system now in common use originates, must be investigated in some intermediate authority, and not derived from that in eastern countries. I have omitted a division of the subject, which, if introduced, had best found its place nearer the commencement of this essay. Before entering on the rules of the science itself, with regard to interpretation, it might have been proper to consider the origin and causes of dreaming, and the nature of sleep, as functions of the body and mind, according to eastern theory; and this subject is fully discussed, as a preliminary to the practical observations, in all their dream-books, as well as in their medical and philosophical treatises and encyclopedias, but it could scarcely be admitted here to the extent the importance of its nature would demand, and it may perhaps be more safely excluded from the present inquiry than any other part of it, as being less peculiar to those nations whose opinions are under consideration, and as being also far less capable of abridgement. In truth, the opinions of oriental authorities on this difficult subject are in as great variety as our own theories, and it may well be said, that, of all branches of philosophy or metaphysics among European and classical writers, the nature and cause of dreams is one of the most unsatisfactory in discussion, and we rise from the perusal of all that Aristotle and Lucretius, and Locke and Stewart have written on it, with ideas little less confused than those of the sleeper awakened.

A curious passage may, however, be noticed in Al Râzi's treatise, which the votaries of mesmerism would probably be glad to seize on as a confirmation of their belief; where he accounts for the supernatural prescience of events, supposed to be obtained in dreams, by the power the soul has, according to such a doctrine, of setting itself free during sleep, and associating itself with angels, and by means of that union obtaining a share of their gifts in the knowledge of things concealed from man in his waking state.¹

¹ A similar hypothesis is found in Bishop Newton's *Treatise on Dreams*, and in Baxter's *Essay on the Phenomena of Dreaming*.

We find also observations on a wonderful property of dreaming, that a man in his sleep is capable of speaking various languages, and exercising a knowledge of sciences, of which otherwise he is ignorant; of reciting verses from the *Curán*, and giving the *Tefsir* or explanation of its most difficult passages; a talent which, when he awakes, is no longer available to him. These are considered as gifts granted to dreamers by that Divine power which inspires them, in the same manner, with revelations of future events.

The glory of dreams has not passed away in the East, even in the present day, nor are the honours formerly paid to professors of the art of *Tâbir* withheld from their successors; and while in our own country the subject is banished from learned and polite circles, and limited to the aged, the sickly, or the ignorant, and its literature to be found only in the penny pamphlets which form the stock of the itinerant pedlar or the provincial fortune-teller; in the east, *Tâbir* still ranks as a science worthy the study of philosophers and the encouragement of princes, and its precepts are preserved in costly folios, with veneration equal to that in which are held the works of the most learned jurisconsults, and the traditions handed down by the companions of the Prophet.

One of the most modern and remarkable oriental instances of respect for dreams and attention to their import may be seen in the person of the celebrated Tipú of Mysore.

In the library of the East India House there is exhibited a manuscript volume in which that prince is said to have registered, each morning, the dreams which had occurred to him during the preceding night, with their signification.¹ The character, a wretched *Shikestah* if it be his own hand-writing, offers occasionally more difficulty in deciphering it than would repay the trouble of any person not par-

¹ The history of the manuscript is learned from the following note, written in the fly-leaf by Major Beatson, by whom the volume was presented to the Honourable East India Company from the Marquis Wellesley.

"This register of the Sultaun's dreams was discovered by Colonel William Kirkpatrick, amongst other papers of a secret nature, in an *escritoire* found in the Palace of Seringapatam. Hubbeeb Oollah, one of the most confidential of the Sultaun's servants, was present at the time it was discovered. He knew that there was such a book of the Sultaun's composition, but had never seen it, as the Sultaun always manifested peculiar anxiety to conceal it from the view of any who happened to approach while he was either reading or writing in it. Of these extraordinary productions six only have been as yet translated, which I have inserted in the appendix of a *View of the Origin and Conduct of the War*. By some of them it appears that war and conquest, and the destruction of the *Kaufers* (Infidels) were no less the subjects of his sleeping than of his waking thoughts.

"*London, 23rd April, 1800.*

A. BEATSON."

ticularly interested in such researches, but I have thought it worth while transcribing and translating a few extracts from it as specimens, interesting, as being from the autograph of a distinguished personage, and as a proof of the influence such a belief exercised over the mind of so intrepid a warrior, and so crafty a politician. The MS. is in small square 8vo., on common unglazed paper, and in the usual limp binding of eastern books. The greater part of the volume is blank. Twenty-nine of the first thirty pages (one being left blank) are occupied by the dreams, thirty-nine in number, and of very unequal length, some filling a whole page, and others consisting of only three or four lines. Prefixed to some few of them, in Persian character, are the words, *Yá Kerím Kársáz—Yá Rahím—Yá Sádié* (O thou gracious Creator! O Merciful One! O Just One!), adjurations to the Deity; and to one, the *Bismillah*. On the outside of the cover, apparently in the same handwriting, *Yá Háfiz!* (O Guardian!) The commencement is headed *خوابیای که ما دیده بودیم در این مرقوم شد*. On eight or nine pages, irregularly filled, at the end, by the same hand, are some notes relating to military operations, and names of officers, &c., one part of which is stated in an English note, probably by Major Beatson, to be a "Memorandum of the Sirdars who were killed or taken prisoners in the first assault of the Travancore lines."

In addition to the six dreams translated and published in his appendix to his history of the war in Mysore, I have inserted nine here; the first three of which represent the majority of those in the whole collection, being chiefly in reference to war with the English or with the Mahrattas, and promises of assistance from the French government or native chiefs; the others are of a more miscellaneous character, and the last two possess considerable interest, as relating the appearance of the poets *Sádi* and *Jámi* in the Sultan's dreams, and exhibiting, by his high veneration for their persons, his love of literature and poetry, which were combined in so remarkable a manner with the fierce cruelty of his disposition.

The few which still remain unpublished, after these specimens, will be found of very little interest for those who might be inclined to peruse the whole.

The composition is in a very concise style, suitable to the object of a note-book. I have made the translation as literal as possible, almost inconveniently so, only making the Sultan speak always simply in the first person, and changing occasionally the tense. He usually styles himself in his narration, "the servant of the Divine Court,"

(Bendahi Dergáhi Alláhi), or uses some similar expression of humility; the territory of Mysore, "The heaven-bestowed government," (Ser-kári Khudádád,) &c., which, with some other such paraphrases, I have simplified in translation.

In a few instances the Tábír or interpretation is given, involving, almost in every case, a reference either to objects of ambition, or to his fanatical expectation of Divine assistance. The time at which each dream occurs is noted with scrupulous precision, and in most cases both according to the usual Muhammedan era and that which the Sultan had himself invented. It will be hardly necessary to observe that Tipú made a complete change in the whole system of chronology, altering the names of the months, and adapting a new nomenclature also to the years of the cycle, the computation being made from the birth of Muhammed, instead of from his Hijrah or emigration to Medinah, and the era therefore being called Maulúdí Muhammed.¹ Examples of all these innovations will be found in the specimens selected, the numerical figures also, when they are expressed in cypher, being inverted, so as to follow the Arabic instead of the Hindi mode of writing. I have not thought it necessary to add the corresponding dates of the Christian era, which are readily to be ascertained from those of the Muhammedan, where given. The period during which these dreams were recorded ranges from 1202 to 1213 of the Hijrah, nearly the extent of Tipú's reign; the very last occurring in the manuscript, and which, in the present extracts, happens to be the first, took place in the year in which he was killed.² It will be seen also that the Sultan was careful in noting that it was morning when he awoke, that hour being supposed, as already shown in this essay, to be productive of the most authentic and favourable dreams. There are a few errors in the manuscript, as might be expected in a rough common-place book, and the grammatical concords occasionally appear incorrect.

"On the 10th of the month Rahmání, in the year Shádáb, 1226 from the birth of Muhammed, corresponding with the 9th of the month Shábán, 1213 of the Hijrah, on the night of Thursday, of which the following day would be Thursday, I dreamed in my capital thus: that, first, a body of Káfirs who had marched on my territory,

¹ The arrangement of the Sultan's cycle, and the other alterations made by Tipú in the calendar, are fully explained in Marsden's *Numismata Orientalia*, in describing the coins of that prince; and the system is also noticed in the *Life of Tipú*, translated by Colonel Miles for the Oriental Translation Fund.

² Tipú reigned from the 20th December, 1782, to A.D. 1799, being killed on the 4th of May in that year.

had been killed and taken prisoners ; and I said, ' News is come that another body of Káfirs is advancing ; we must rout them also.' While I was on my way to destroy them, at that juncture I awoke, and it was morning."

" On the 14th of the month Behári, of the year Harásct, 1224 from the birth of Muhammed, on the night of Saturday, I dreamed that Dád Alí Khán came and represented thus : ' I am come myself, having subdued the district of Kudapul, and if it be your command, I will serve you with four thousand horse ;' and I said to my court, ' It is well, but let us assign some yearly pay to these four thousand horsemen for their assistance.' At that moment morning dawned, and I awoke."

" On the 25th day of the month Rahmání, on Friday, the night of which would be Saturday, the year 1225 from the birth of Muhammed, I dreamed that our lord Muhammed, the Prophet of God, presented me with a turban, saying, ' Tie it on your head, as I have tied mine.' Then his Excellency again presented me a turban, saying, ' Put it on your head,' and I bound that one on also. After that, his Excellency Ahmed did so again a third time, and I obeyed ; and on the top of the hill there was a strong castle, and I went and looked at it ; when at that moment I awoke, and made an interpretation of my dream, thus, that God and the Prophet had bestowed on me the seven climates (the whole world). This date corresponds with the 24th of the month Rajab, 1212 of the Hijrah."

" A dream which happened to me at Tatal-púr, on the banks of the Káviri (Cavery), on Sunday of the Muhammedan era, 26th of the month of Zú 'l Hijjah, on the night preceding Monday, at the time of the Subhi Kázib (false dawn) :— I dreamed that I was standing with the people of my court on a high place, when I saw the moon of the blessed Ramazán. No one else perceived it, and it appeared to my sight very slender and of elegant form, and around it there were numerous stars ; and I showed it myself to all the people, and said, ' Please God, to-morrow truly is the feast.' "¹

" On the night of the 24th, of which the following day would be Saturday, I dreamed that a certain exalted personage came and brought a large stone of Baláwar (beryl) in his hand, and gave it me,

¹ The 'Id ul Fitr, or Breaking the fast after Ramazan, commences with the appearance of the new moon, the first glimmering of which is watched for anxiously, and announced triumphantly by him who discovers it.

saying, 'The mine from which this came is in a mountain of your Majesty's dominions, which is situated near such a place.' When we had sent competent persons to make search, we received intelligence that the mine really was in that mountain."

"In the month Behári, the year Shád, 1223 from the birth of the Prophet, between the 9th and the 15th [day of the month?], by the Divine grace I had two dreams; first, this:—that a certain person came and brought some fine emeralds, of the first quality of colour, and in size like mangoes, and gave them into my hand. I said, 'Such a large amount of emeralds is not within my dominions; it is only in accordance with the Divine grace that the bountiful Creator has bestowed this vast quantity on me.' It was then dawn of day, and I awoke." (The second dream of that night is not of any interest.)

"On the 12th day of the month Jáfari, of the year Hálet, 1224 from the birth of Muhammed, on Tuesday at time of dawn, I dreamed that I [this servant of the Most High] was mounted on an elephant, and rode into a garden of mangoes, and I perceived on the trees there was a large quantity of clusters of the mango, the fruit as long as one's hand, and very thick; and also round mangoes, in size like fresh cocoa-nuts. When I saw the mangoes, I was much pleased, and I gathered several very large ones, and put them in the elephant carriage opposite to me, and I was going about among the trees, when at that moment I awoke."

"On the 13th of the month Khusrawi, on Monday, in the year 1226 from the birth of Muhammed, corresponding with the 11th of Jumádi ul Awwal of the year 1213 (Hijrah), that is, the night of the 14th (Khusrawi), the day following which would be Tuesday, at the time of dawn I had the following dream, viz.: Sâdí Shírâzi came to me, and this was his appearance,—stout, with a large head and a long white beard. I accosted him with much respect and veneration, and bade him be seated. That exalted person was much pleased. I asked him, 'What has your Excellency seen?' He said, 'I have seen the empire of Hindustan, and the kingdom of Arkát, and the kingdom of Abdul Nebí Khán, and the kingdom of —, and the kingdom of Kókan.' Then he began to recite verses and couplets, and walked round and round in the palace, and sat down. At that moment I awoke, and it was morning."

"On the 24th of the month Taki, in the year Shádáb, 1226 from

the birth of Muhammed, on Friday, corresponding with the 22nd of Zí 'l Hijjah, 1213 of the Hijrah, at the sixth Pahr of the night, the following dream occurred to me in Hamídábád :—that I went into a certain garden, and in it were buildings, in which they told me that his Excellency Maulána Jámi had come and alighted there. I presented myself to the Maulána, and asked him the reason of being honoured by his visit. That exalted master said, 'I came for the purpose of seeing you.' I replied, 'This honour of your Excellency's visit is most excellent and opportune. In former days his excellency Maulána Sâdi came, and now, in my time, the Divine grace has manifested Maulána Jámi, and sent him to me. I shall certainly obtain prosperity from it.' I then brought the Maulána with me to the palace."

"And in that same night I also dreamed that a young woman of pleasing countenance, with fine jewels and clothes, presented herself to me, bringing in her hand three ripe pomegranates of exceeding size, like large cucumbers, and put them into my hand. I said, 'Such a fine quality of pomegranate never was seen.' I ate one of them, and found it was very sweet, and of fine flavour; and at that moment I awoke."

In addition to the poetical interest of Sâdi's and Jámi's appearance in the Sultan's dreams, as a contrast to the monotony of the greater number of those in the collection, the personal description of the former poet is curious, and may be supposed to be correct, according to the idea Tipú had formed of him from portraits, &c. A still more interesting point is the testimony borne here by Sâdi himself to his visit to India, a question still in dispute (see M. de Tassy's "*Saadi auteur des premières poesies hindoustani*," and other communications on the subject in the *Nouveau Journal Asiatique*), but which I think may, according to all the evidence, be fairly decided in the affirmative. It would, indeed, appear a very shadowy support of the argument, to quote a dream as evidence of a fact in biography; but there is at least in its favour the presumption that Tipú relates an appearance which would not have occurred to his imagination, if it had not been directed by a traditionary fact.

Of dreams in connection with literature, and of the allusions to them in poetry, much might be said, and a collection of such extracts would form a very copious anthology. From the use made of the subject by European poets, it will be readily conceived how much would be drawn by the highly imaginative mind of the Easterns from a source which has supplied some of their finest imagery to

Homer and to Virgil. A familiar instance will be found by the student in the *Yúsuf u Zulaikha* of Jámi, in which the form of Joseph presents itself three times successively to Zulaikha during sleep, and the European reader is enabled by Mr. Rosenzweig's elegant and faithful translation, in the Vienna printed edition, to appreciate the merit of these, the most beautiful passages in the poem. In Sâdi's moral work also, the *Gulistán*, one of the earliest apologues relates the appearance of Sultan Mahmúd of Ghaznah in a dream, and its explanation. It should not be forgotten either, that the Arabic poem *Burdah*, composed in honour of Muhammed, testifies the poet's gratitude for his miraculous recovery from ague, of which he was cured by the appearance of the Prophet in a dream; and it has been said that Bukhári undertook the compilation of the *Sahih*, the most copious and important of the collections of Tradition, from a recommendation under similar circumstances.

To this more serious anecdote in literary biography, the suggestion of Tartini's celebrated *Rondo del Diavolo* by the appearance of his Satanic majesty during the composer's sleep, offers so apposite though ludicrous a parallel, as to occur involuntarily to the recollection, even in the discussion of a subject of a philosophical nature.

Melancholy, in connection with the untimely fate of its object, is the very recent instance of the dream of the late lamented Mr. James Richardson, the African traveller, by which he was warned of his approaching death,—an omen so speedily and so fatally verified. The anecdote is related in the account of his last journey, posthumously published, and though not strictly an oriental example, is probably to be accounted for by the influence of eastern superstition on a mind already depressed by sickness and fatigue, and may appropriately conclude these observations on the practice of dream-interpretation.

I cannot but think that such subjects as the present, however frivolous they may appear, are not wholly unworthy to engage our attention, as a part of the study of the comparative anatomy of the human mind, exemplified as much in trifles as by examples of a graver class; and in a more practical view, as an illustration of the manners and character of the Muhammedan people, which are to be studied in their superstitious observances, as well as under the more serious aspect of their sciences and history;—in their weaknesses as well as in their wisdom;—in a belief which they have perpetuated with their language from the days of Ishmael to the present hour, and which they still justify by the tradition that although "The power of prophecy has passed away, yet revelation by dreams still remains."

APPENDIX.

The following list of Muhammedan works and authors on the science of *Tâbîr* cannot pretend to be more than a mere skeleton of its literature, nor does it attempt chronological exactness, further than that which is suggested by the authorities quoted. Reference to native biographies would have led to a more accurate arrangement, but the object being simply bibliographical, the sketch is offered to orientalists in its present rude state.

The numbers to *Hâjî Khalfa* refer to Flügel's printed text; *Sh.* to the authorities named in *Ibn Shâhîn's* preface; *K.* to those in the *Kâmil ul Tâbîr*: other names, less frequently quoted, are indicated in full.

It has been thought best to append to this list also the description and contents of some of the works mentioned in the essay, with such other details as would have encumbered the text, or been inconveniently long in the foot-notes.

Muhammedan Works and Authors on Tâbîr.

كتاب الاموال لدانيال الحليم Kitābu 'l Usūl li Dāniālī 'l Hakīm. The Book of Principles [of *Tâbîr*], by the Sage Dāniāl (the Prophet Daniel). *Hâjî Khalfa* calls it simply *Usūlu Dāniāl*, and (No. 848) *Usūlu 'l Tâbîr li Dāniāl*.—*Sh.*; *K.*; *H. Kh.*

D'Herbelot—article *Daniel*—mentions that a MS. existed in the Bibliothèque du Roi in Paris, called *Odhamat al Mancoul ân Danial al Nabi*. (No. 410.)

كتاب الجوامع لمحمد بن سيرين Kitābu 'l Jawāmî li Muhammed ben Sîrîn. The Book of Collected Dreams, by Abū Bekr Muhammed ben Sîrîn of Basrah; *b.* 62 A.H. (728 A.D.); *d.* 110 (728), in the reign of the Khalif Hishām of the Umayyad dynasty.—*Jawāmî ul Tâbîr*; *H. Kh.* 4247; *Kitābi Jāmî*; *K.*; *Fihrist*; *Sh.*

كتاب التقسيم لجعفر الصادق Kitābu 'l Tacsīm li Jāfari 'l Sādic. The Book of Arrangement of Dreams, by Jāfar Sādic, the sixth Imām; *d.* 148 A.H. (765 A.D.). The *Kâmil* calls it *Kitābi Tefsîr (Tâbîr?)*.—*H. Khalfa*, *Tacsīm el Roya*; *Sh.*; *K.*; *H. Kh.* 3483.

كتاب الدستور لابراهيم الكرماني Kitābu 'l Destūr li Ibrahīmī 'l Kirmānī. The Rule of Dream Interpretation, by Ibrahīm Ibn Abdallah Kirmānī. He would appear to have lived in the time of the

Khalif Al Mehdi, from his interpretation of a dream related in the Kámil, and already referred to.—Fihrr.; K.; Sh.; H. Kh.; and anonymous Turkish MS.

كتاب الارشاد لجابر المغربي Kitábu 'l Irshád li Jábiri' 'l Maghribí. The Book of Direction [in interpreting dreams], by Jábir al Maghribí. Hj. Khalfah calls it Irshádu 'l Tábír, and the author, Shaikh Jábir ben Hayyán (حيان) ibn Shaikh al Maghribi, probably the great traditionist. (No. 508).—K.; Sh.

كتاب التعبير لاشمعل الاشعث Kitábu 'l Tábír li Ishmâ'li 'l Ashâs; also called Tábíru Ibn Ashâs.—K.; Sh.; H. Kh.

كنز الرويا المأموني Kanzu 'l Rúyá al Mámúni. Treasure of Dreams of Mámún, viz., of Mámún's time, or compiled by his orders. In Hj. Kh., "Thesaurus Somniorum Mamunici." *Qy.* Mamunicus? It is also quoted as Khabaru 'l Mámúni.—Kh.; Sh.; H. Kh. 10,903; and Hist. of Arab. Lit.; and as Al Tábír al Mamúni, H. Kh., 3070.

كتاب بيان التعبير لعبدوس Kitábu Bayánu 'l Tábír li Abdús. Exposition of Dream Interpretation.—K.; Sh.; H. Kh., No. 3057, and again No. 1981, where the author's name reads عبديوس.

كتاب جملة الدلائل Kitábu Jumlati 'l Dalá'il; or, Jumali 'l Dalá'il. Sum of Arguments [in favour of dream-interpretation]; also, Jumalu 'l Dalá'il wa 'l Manámát.—K.; Sh.; H. Kh. 4189.

كتاب منادي التعبير Kitábu Manádíu 'l Tábír. Manifestation of Dream-interpretation.—K.; Sh.

كتاب كافي الرويا Kitábu Káfíu 'l Rúyá. Complete Dream Book.—K.; Sh.; H. Kh. 9709.

كتاب مفرح الرويا Kitábu Mufarrihi 'l Rúyá.—K.; Sh.

كتاب التعبير لبطلميوس Kitábu 'l Tábír li Batlamíús. The name, variously deformed in different MSS., evidently is to be read so, for Ptolemy. In Ibn Sháhín's list of authorities it is لطاوس. *Qy.* by Táús the traditionist?—H. Kh. 3064.

تحفة الملوك Tuhfetu 'l Mulúk. A Present for Kings; a Compendium, in fifty-nine Macálals, by Abú 'l Abbás Ahmed ben Khalaf ben Ahmed al Sejestání.—K.; Sh.; H. Kh. 2674; and Turkish MS.

منهاج التعبير Minhāju 'l Tâbîr. Right Road to Dream Interpretation, by Khálid Isfahání (خالة اصفهاني H. Kh. 13,226).—K.; Sh.

مقدمة التعبير Mucaddamatu 'l Tâbîr; or (H. Kh.), Mucaddamat fi 'l Tâbîr. Introduction to Interpretation of Dreams (12,773).

حقايق الرويا Hucâicu 'l Rúyá. Truth of Dreams.—Sh.; H. Kh. 4556.

كتاب الذخير لمحمد ابن شامويه Kitábu 'l Zuhîr. The Treasury of Dreams, by Muhammed Ibn Shámúyah. Probably, *Al Zakhîrat*.—K.; Sh.

كتاب التعبير لابي سعيد الواعظ Kitábu 'l Tâbîr li Abí Sáidi 'l Wá'iz. Dream-interpretation, by Abu Sáid al Wá'iz.—K.; Sh.; H. Kh. 9979.

تعبير حافظ Tâbîri Háfiz. Dream-book, by Háfiz Ibn Muhammed Ishác.—K.

كامل التعبير Kámilu 'l Tâbîr. Complete Dream Interpreter, by Shaikh Sharafuddín Abu 'l Fazl Husain ben Ibrahim ben Muhammed al Tiflísí; compiled for Kilij Arslán Ibn Masúd, &c. Persian; twenty authorities named; divided into sixteen Fasts, &c.; (see analysis in text); 8vo.; in the libraries of the East India House and of the Royal Asiatic Society. The latter copy is slightly imperfect at the end. The work begins سپاس مرخداي را كه او صمد و قادر است

كتاب الاشارة الى علم العبارة Kitábu 'l Ishárat ilā ilmi 'l Ibárat, by Abú Abdilláh Ibn Umar al Sálímí. This is the same title as that of Ibn Sháhín's large work, in which it is named as an authority. It is probably the MS. alluded to by D'Herbelot, under the head of "Ebn Sirin," *Isharat fi ilm il Ibárat*, in fifty chapters, founded on the work of Abu Ishac al Kirmani, and, as D'Herbelot adds, by some attributed to Al Sálímí.—Bibl. du Roi, 1094.

الدر المنتظم في السر المعظم Al Durru 'l Mantazim fi 'l Sirri 'l Muázam. Arranged Pearls concerning the important Mystery [of Dreams], by Muhammed al Cudsi al Ghaibí.—Sh.

كتاب متفرق الكلمات Kitábu Mutafarricu 'l Kolinát(?).—K.

كتاب الإشارة في علم العبارة للشيخ الامام خليل بن شاهين الظاهري
Kitābu 'l Ishārat fī Ilmi 'l Ibārat. The Book of Indication, on the
 Science of Dream Interpretation, by the Imām Khalīl ben Shāhīn al
 Dhāhīrī; divided into eighty chapters of classified dreams, with some
 preliminary dissertations. Commences الحمد لله الذي خلق آدم
 من طين ثم نفخ فيه روحاً. The date of the author's death is left
 blank in the printed text of Hāji Khalfah, No. 754. I have not found
 this author quoted in any other work, and the only copy I know is
 in my own private collection.

The above are chiefly the authorities of Ibn Shāhīn and the Kāmil
 and are mostly found in both works. The following are almost
 entirely from Hāji Khalfah.

تعبير ابن المقرئ *A work by Ibnu 'l Muciri.* 3059.

تعبير أبي سهل *Tābīru Abī Sahl (Mesīhi).* 3060.

تعبير أرسطو *Tābīru Aristū.* A work bearing the name of Aris-
 totle. 3061.

تعبير أفلاطون *Tābīru Afīātūn (Plato).* 3062.

تعبير إقليدس *Tābīru Iclīdas (Euclid).* 3063.

تعبير جاحظ *Tābīru Jāhiz (?).* H. Kh. 3065. Probably Hāfiz,
 Ibn Muhammed, above. Unless, possibly, a work of Al Jāhiz of
 Basrah, who died 255 A.H.

تعبير جالينوس *Tābīru Jālīnūs (Galen).* 3066.

تعبير القادري *Tābīru 'l Cādīri.* Cādir's (or the Cadirian)
 Dream-book; composed for the Khalif Cādir Billah (397 A.H. = 1006
 A.D.), by Abu Sād Nasr ben Yācūb Dainweri.—H. Kh. 3069; and
 Tāb. Sult.

A Turkish metrical version of the *Tābīru 'l Cādīri*, by Shihābud-
 dīn Ahmed ben Muhammed al Hanafī Ibn Arabshāh, who died
 584 A.H. (1450 A.D.) In some catalogues the author is called Abu
 Abdillah Muhammed Cādīri.—H. Kh. 3069.

تعبير نامج *Tābīr Nāmej*, by Abu Tāhir Ibrahim ben Yahyā
 ben Ghannām al Hanbali; d. 693 A.H. (1293 A.D.) In fourteen dis-

sortations, and an alphabetical arrangement of dreams. Begins الحمد لله الذي جعل النوم راحة الانسان.—H. Kh. 3071.

كتاب التخبير في علم التعبير Kitābu 'l Takhbír fi 'lmi 'l Tábír. Information on Dream Interpretation, by the Imám Muhammed ben Umar Fakhr uddín Rázi; *d.* 606 A.H. (1209 A.D.)—H. Kh. 2726, and T. Sultání, next mentioned.

تعبير السلطاني Tábíru 'l Sultání. The Royal Dream-book, compiled by the Cází Ismáíl ben Nizámuddín Abercohí, for Abú 'l Fawáris Sháh Shujáá, 736 A.H. (1361 A.D.) In the E. I. H. Library and Sir Gore Ouseley's collection.—H. Kh. 3067. Commences

الحمد لله الذي خص خواص الانام

التعبير المنيف والتأويل الشريف Al Tábíru 'l Muníf wa 'l Táwílu 'l Sheríf. Sublime Interpretation and Noble Explanation [of dreams], by Shaikh Muhammed ben Cutbuddín (Rúmi) Isníkí; *d.* 885 A.H. (1450 A.D.) Begins الحمد لله الذي اظهر المعاني في القلم —H. Kh. 3070.

تعبير نامج Tábír Námej, by Mulla Yahyá Nishápuri Fettáhi. A poem in Persian, beginning اي برون وصفت زتعبير كلام Fottáhi died 852 A.H. (1448 A.D.)—H. Kh. 3072.

الاثار الرائقة في اسرار الواقعة Al Asáru 'l Raīcāh fi Asrāri 'l Wākiāh. Beautiful Narrations on the secret Events of Dreams.—H. Kh.

ارجوزة التعبير Arjúzatu 'l Tábír; or, Arjúzat fi Tábíri 'l Rúyá; by Shaikh Abú 'l Hasan Ali ben al Sakan al Mááfiri (السكن المعافري).—H. Kh. 3057 and 451.

البدر المنير في علم التعبير Al Bedru 'l Munír fi 'lmi 'l Tábír. The Splendid Moon of Dream Interpretation, by Shaikh Shihábuddín Ahmed ben Abdul Rahman al Mucaddesi (*d.* 697 = 1297), to which a Commentary was written by Al Hanbali.—H. Kh. 3057 and 1723.

ايضاح التعبير Izáhu 'l Tábír. Elucidation of Dreams.—H. Kh.

اشارة في تسهيل العبارة Ishárat fi Tes-híli 'l Ibárat. Indication to lighten Dream Interpretation, by Abul Hasan Sheikh (شيخ) ibn Ibrahim al Cuhádi; *d.* 599 A.H. (1202 A.D.)—H. Kh. 766.

كتاب المنامات Kitābu 'l Manāmāt. Book of Dreams, by Yezīd Ibn Usaid (اسيد) Ibn Abī 'd Dunyā (d. 281 A.H. = 894 A.D.); otherwise Abdallah (ben Muhammed ben Ubaid) ben Abī Dunyā.—H. Kh. 10,535; and Hammer-Purgstall, *Literaturg.* 1938 and 2066½.

كتاب التعبير by Shaikh Tājuddīn Abdul Wahhāb ben Ahmed ben Arabshāh Dimishki (d. 901 A.H. = 1495 A.D.) A poem, 4000 verses.—H. Kh. 9979.

كتاب التعبير by Abu Ishac Kirmānī, who says in his book, that he received from Yūsuf Siddīq (Joseph) that Patriarch's own mantle in a dream; that there is nothing in his book but what he had himself experienced; and that the allegorical interpretations of dreams were taken from the writings of Abraham, Daniel, Sāid ben al Musayyab, and Ibn Sīrīn.—H. Kh. 9979.

خواب نامه يوسف Kh'āb Nāmeḥi Yūsuf; consisting of an introduction, ten chapters, and an appendix, which is deficient in the MS. See p. 125 of Essay. (Library of East India House). Not quoted in any work I have seen.

Casiri (Cat. Bibl. Escur.) describes a poetic work, درة الاحلام Durretu 'l Ahlām, "Somniorum Margarita," The Pearl of Dreams, by Ibrahim ben Yahyā ben Ghannām al Numairi, al Harrānī; probably the same as the author of the Tābir Namej (*supra*), and this work metricised from it. Casiri says the authorities given in the preface are Gemaleddinus (Jamāluddīn) ben al Sebīi (?), called Onoiro-crites (المعبر), Ahmed ben Sīrīn, Ibrahim ben Cutaibah al Dainwerī, and Ali Alphaderi (?).

To these are to be added; from the *Fihrist*,¹ كتاب الانتظارات Kitābu 'l Intizārāt 'l Naumiyah. Admonitions in Sleep, by Abu Sulaimān al Mantiki.

¹ فهرست الكتب Fihristu 'l Kutūb, the oldest Arabic authority for literature, by Muhammed ben Ishac al Nadīn, is fully described in the last article of Hammer-Purgstall's *Handschriften*, No. 412, in whose collection there was at that time a copy of the first volume, unique in Western Europe. A transcript of the second volume has since been made from a MS. in one of the public libraries in Constantinople, and deposited in the Bibliothèque Nationale in Paris. From this copy I am indebted to the kindness of my friend M. Garcin de Tassy for an extract containing the subject of dreams, which, from the scarcity of the original, I insert here, *verbatim*, in text. It will be seen that, besides those, already quoted, of Ibn

كتاب في الرؤيا a work on Dreams, by Ibn Bakús; and

كتاب تعبیر الرؤيا by Al Fírání (Qy. Far'úní).

The following names of authors appear without the titles of their works.

Of Ibn Sháhín's authorities.

Shaikh Anhaduddín Abdul Latíf Dimyáti.

Shaikh Abdul Cádír al *Ashmúni*.

Shaikh Yúsuf al *Kerdúni* al Sikanderí.

Shaikh Muhammed al Far'úní.

Shaikh Hasan al Ramlí.

Shaikh Núruddín al Ghazáwí.

Shaikh Takíuddín al Cudsí.

Shaikh Sharafuddín al *Kerki*.

Shaikh Shamsuddín Hamdún al Safadí.

In the "Literaturgeschichte der Araber."

(2092) Abul Tayib Muhammed al *Dhabi* (ضبي); d. 308 A.H.
(920 A.D.)

(2150) Muhammed al Dúlábi; d. 310 A.H. (922 A.D.)

(2207) Al Barnáti.

(2299) Junaid; d. 297 A.H. (910 A.D.)

(2370) Custá ben Lúca, of Baalbek.

Sfrín, Al Kirmáuí, and Ibn Cutaibah, and the Greek authors Artemidorus and Porphyrius, two other works are alluded to, under the general title of *Tábfu 'l Rúyá*, but without their authors' names, and apparently designed for the use of the Shíahs.

الكتب المؤلفة في تعبیر الرؤيا ، كتاب ارطاميدروس في تعبیر
الرؤيا خمس مقالات ، كتاب النوم واليقظه لفرفوربوس ، كتاب
ابي سليمان المنطقي في الانتذارات النومية ، كتاب آله ابراهيم
ابن بكوس في الرؤيا ، كتاب تعبیر الرؤيا لابن سيرين ، كتاب
تعبیر الرؤيا للكرماني ، كتاب تعبیر الرؤيا للفيرياني حديث ،
كتاب تعبیر الرؤيا لابن قتيبة ، كتاب تعبیر الرؤيا علي مذهب
اهل البيت الفه — ، كتاب تعبیر الرؤيا لاهل البيت ،

(2378) Abu Nasr (Muhammed ben Muhammed ben *Tarchan Ewsalagh*) al Fárábí; *d.* 339 A.H. (950 A.D.)

(2419) Jafar Ben Muhammed Abú Mashar, of Balkh (Albumazares); *d.* 272 A.H. (885 A.D.)

(2646) Muhammed ben Hammád al Dúlábí (Abu Bekr Muhammed ben Ahmed ben Hammád ben Sâd al Ansárí); *d.* 320 A.H. (932 A.D.); probably same as No. 2150.

Muhammed ben Hammád is named also in the Turkish MS. next described; and another author,

Abdallah ben *Muslim Cutni* (قتني).

There is also a Risáleh on Dreams, by Shaikh Muhammed Sâid, —possibly Sâid ul Wáiz (*supra*),—from which an extract is found, with other scientific treatises, in a volume containing Shír Khán Lodai's Tazkirah, the Mirát ul Khayál (E. I. H. Library, and a MS. belonging to the Rev. Mr. Cureton). Its contents seem to be nearly those in the Nefáís ul Funún.

Within a few days only, I have met with a MS. work on Tâbír, which being too late for notice in its proper place, may perhaps best be described here. A note on the fly-leaf calls it "*Tahber Nameh*," (Tâbír Námeh). "An Arabic and Turkish Dictionary, by Ebn Shirreen;" and at the first glance it would appear to be a Turkish translation of Ibn Sírín's book, and I was therefore in hopes of having found the means of settling satisfactorily the claims of the pseudo-Ibn Sírín. This, however, evidently cannot be the case, as he is quoted in the work as an authority, and his name is found among the writers on Tâbír, enumerated in its "Table of Classes." Neither does the preface give the title of the work, the name of the author, nor even of the translator, but it had clearly an Arabic original, as appears from the rubrics of the classed dreams being in that language, in order to preserve the alphabetical arrangement of the subjects, the explanation being in Turkish; from which contrast arose the false description given probably by some ingenious bibliopole. The date of transcription, 1096, appears at the end, with the name of the scribe. The division is into fourteen sections, or Discourses (Cavl, Macálah), treating, as in most Tâbír Námehs, on the Adáb, or duties and qualifications of the Muábbir, the nature of sleep and dreaming, the kinds of dreams, &c., followed by one thousand subjects usually occurring in them, with the interpretation, forming Macálah 14th and last. The 13th Macálah is, however, interesting, as it enumerates in fifteen

Tabacát, or classes, those persons most celebrated for interpretation of dreams, and in particular, in Class 6, those who have composed books on the science. The whole list, one hundred in number, is taken, or rather selected, from the work of Hasan ben Husain, which contains seven thousand five hundred, in fifteen classes, Tabacátu 'l Muabbirín (Hji. Khalfu, No. 7924, where the titles of the first six classes are given, corresponding exactly with these. See also *Geschichte der arabischen Literatur*, (where for typographical error مفسرين read معبرين). I subjoin the thirteenth Macálah entire. The vowels are those of the MS., which is pointed throughout.

Class I. Prophets. Ibrahím (Abraham), Yâcúb (Jacob), Yúsuf (Joseph), Dáníál (Daniel), Zú 'l Carnain, and Muhammed.

Class II. (Sahábah) Companions of Muhammed. Abú Bekr, 'Omar, 'Osmán, Âli, Abdallah 'Amr ben al Aás, Abdallah ben Selám, Abu Zar al Ghaffári, Anas ben Málik, Huzaifah ben al Yamáni, 'Áishah the Mother of the Faithful, and her sister Ismá.

Class III. (Tâbi'in) Followers of the Companions. Saad ben al Musayyab, Hasan Basrí, Rubáh ben Atá, Shábí, Zehrí, Ibrahím Nakhá'i, Cutádah ben Abd al Aziz, Mujáhid, Sâid ben Jubair, Táús, Thábit.

Class IV. (Fucala) Jurisconsults. Abú Hanífab, Sháfíi, Abú Thaur, Auzá'í, Sufuín al Thaurí, Cází Abu Yúsuf, Ibn Abí Lailá, Ahmed ben Khanbal, Rahúyah ben Ishac, Búyati, Mansúr, Mu'tim, Abdallah ben Mubárik.

Class V. (Zahhád) Holy Men. Muhammed ben Wási', Temím Daráni, Shakík Balkhí, Málik Dínár, Sulaimán Temími, Mansúr ben Ammár, Muhammed ben Semmák, Yahyá ben Mu'áz, Ahmed ben Harb.

Class VI. Authors of works on Tâbir. Muhammed ben Sírín (Sírín Muhammed Oghlú), Ibrahím ben Abdallah Kírmáni, Abdallah ben Muslim Cutni, Ahmed ben Khalaf, Muhammed ben Hammád, Husain ben Husain, Artámídúsh Yúnáni (Artemidorus).

Class VII. (Filásafeh) Philosophers. Aflátún (Plato), Mahrárish, Arastátalis (Aristotle), Batlimiús (Ptolemy), Ishac ben Yâcúb, Abu Zaid Balkhí.

Class VIII. (Atibbá) Physicians. Jálínús (Galen), Bucrát (Hippocrates), Bakhtishúá, Muhammed ben Zakaríá (probably Al Rázi).

Class IX. Jews. Hay ben Akhtab, Kâb ben Ashraf, Músá ben Yâcúb.

Class X. (Nasára) Christians. Hunain ben Mutarajjim, Abu Mukhallad, Zaid Tabari.

Class XI. (Majús) Magians. Hormuz ben Ardeshér, Buzurjmuhir, Anúshehrwán, Kishmúrd(?), Hamáshd (Jámásp?).

Class XII. (Arab Mushriklor) Idolator Arabs. Abú Jahl ben Hushshám, Abdallah ben Ubá, Naufal ben Abdallah, Amr ben Abd(?), Ibn al Zub'ari, Abú Tálib, Abú 'l 'Ás.

Class XIII. (Saharah) Magicians. Abdallah ben Hilál, Curt ben Zaid al Iblí, Atáb ben Shimir Rází.

Class XIV. (Ashábi Firásat) Physiognomists. Sâd ben Sinán, Ayús ben Mâwiyah, Jundul ben Hukam, Mâwiyah ben Kulthúm.

Nafáis ul Funún.

نفايس الفنون في عرايس العيون by Muhammed ben Mahmúd Amuli. (No. 3 of Hammer-Purgstall's "Handschriften.") *Tâbir* forms the fourth *Fenn*, or branch of art, of the fourth Macálah, or Discourse (of the Ancient Sciences), which comprises the Furú'i Tabáí, or Practical Branches of Natural Science, and it is divided under the following twelve heads:—

First or Section 1. On the real nature of sleep and its causes, and the condition of health required for it; and on the duties of those who interpret dreams.

2. On dreaming of the Divine Glory and spiritual beings; of prophets and saints; sultans and kings; genii and devils; the resurrection, the judgement, and the book [of divine records]; of heaven and hell, and the like.

3. On dreams relating to the human body and its parts, and subjects connected with them.

4. [Dreams of] the uses man makes of his limbs, and the various conditions and accidents to which he is subject.

5. [Dreams of] animals.

6. Of celestial objects, the sky, stars, &c.

7. Of terrestrial objects.

8. Of gardens and orchards, trees, fruits, and the like.

9. Minerals, and objects made from mineral substances.

10. Instruments of art, implements of war, household utensils, and musical instruments.

11. Food, drink, clothes and perfumes.

12. Some remarkable dreams.

In Von Hammer's Encyclopædische Uebersicht der Wissenschaften des Orients, published anonymously in 1804, in which the science of *Tâbir* is briefly treated of, the *Nafáis* was used; and another, a

Turkish encyclopediac work, the *Natáj ul Funún*, by Mulla Yahya ben Ali, *d.* A.H. 986.

Tábír forms also an article in several of the scarce and valuable encyclopedias described by Baron Hammer-Purgstall, in his catalogue of his MSS. Nos. 1 to 14, and 404 to 411.

Hadáic ul Anwár.

حدايق الانوار و حقايق الاسرار *Hadáic ul Anwár wa Hacáic ul Asrár*, Gardens of Light and Subtilities of Mysteries, by Muhammed ben Umar al Rázi (mentioned in Hammer-Purgstall's *Handschriften*). The portion of this encyclopedia appropriated to the subject of dreams occupies ten pages, and is thus arranged :

- 1st. *Asli Záhir*. In description of the perceptive powers of man.
- 2nd. On the nature of sleep.
- 3rd. On the theory of dreaming.

- 1st. *Asli Mushkil*. What dreams should be interpreted.
- 2nd. On the rules for interpreting dreams.
- 3rd. On the different kinds of dreams.

Followed by three *Imtikhán's*, each containing a remarkable dream. (These three dreams are given in p. 141 of the essay.)

For the use of the only copy I have seen of this valuable little compendium of science, I am indebted to the kindness of the Rev. George Hunt, of Plymouth.

Ajáib ul Makhlúcat.

Ahmed Túsi's work, similar both in name and in its subject to that of Cazwíni, is mentioned in Baron Hammer-Purgstall's catalogue of his Manuscripts, as of such extreme rarity as to be found only in the imperial libraries of Vienna and of Constantinople ; and besides those, I know of none except a copy in my own collection, admirable both for the handwriting, which is equally beautiful and correct, and for the exquisite finish of the few paintings which embellish it. Ahmed Túsi died A.H. 555 (A.D. 1160), consequently his work preceded that of Cazwíni by nearly a century and a half. (*Handschriften*, No. 151.) The only portion it contains on the present subject is comprised in a single page of MS., and is entitled " Chapter 7th (of the

7th column or book) On the Wonders of Sleep and Dream-Interpretation."

Contents of the Eighty Chapters of Ibn Shāhin's Tābir Nāmeḥ.

1. On dreaming of the Deity; of the tent and throne, the Lauḥ Mahfūz, the pen, and the Sidret ul Muntahī.
2. Of the angels, and of inspiration; the heavens, the sky; &c.
3. The sun, moon, stars; night, day, heat, cold, and the like.
4. The resurrection and the signs of the last day; Paradise and hell-fire; Al Sīrāt and Kausar; the reckoning and the balance.
5. Clouds, rain, snow, dew, frost, the dawn, and the rainbow.
6. Lightning, thunder, thunderbolts, the winds, Sirāb (Mirage), and the like.
7. The prophets, the family of Muhammed, the Companions and their successors; the Khalifs and their descendants, and the Sherifs or descendants of Muhammed.
8. Purification, ablution with water and with sand, prayer, reading the Qurān; the Qurān, and other books [of theology, law, rhetoric, &c.].
9. Calling to prayer; prayer, worship, thanksgiving, the Khutbah, and preaching.
10. Mekkah, the holy mosque, Medīnah, and the sacred places belonging to them; Jerusalem, and the duties of pilgrimage.
11. Mosques, cathedral mosques, colleges, shrines of the prophets and saints, tombs, hospitals, convents, and the like.
12. Going to pilgrimage and to holy wars, caravanseers; fasts and breaking fast; alms, voluntary alms, and sacrifices.
13. Apostacy from Islam; fire-worship and idolatry; turning to the Kiblah; change of one's nature, &c.
14. Cāzīs, jurisconsults, Ulema, martyrs, &c.
15. Kings, Amīrs, viceroys, chamberlains, governors, and all the retinue of a court.
16. Men, women, youths, children, eunuchs, hermaphrodites, male and female servants, both black and white.
17. Oppressors, informers, jailers, executioners, &c.
18. Years, feasts, months, seasons, hours.
19. The human hair and limbs, the tongue, speech, the beard and skin.
20. Diseases and all belonging to them; plague, ulcers, accidents, leprosy, elephantiasis, and all calamities.
21. Blood, matter, ichor, venom, vomiting, indigestion, and the secretions.

22. Bleeding, cupping, anatomy, cautery, taking medicine, powders, &c.

23. The actions and conditions of man when awake, and his movements; counting, selling and buying, rent, and partnership.

24. Killing, crucifying, cutting off limbs, battle, throat-cutting, flaying, and the like.

25. Blows, chains and bonds, imprisonment and hanging.

26. Captivity, contumely, stripes, fighting, violence, tyranny.

27. Marriage, asking in marriage, and divorce, and marriage rites.

28. Gestation and parturition, miscarriage, suckling, &c.

29. Death; washing the corpse, sewing the winding-sheet; the shroud, bier, and grave; burying and disinterring, &c.

30. Seeing the dead, and conversing with them; receiving from dead persons, and giving to them.

31. Towns, countries, and villages; forts, towers, and walls.

32. The earth, and what happens to the soil.

33. Houses, chambers, rooms, ceilings and walls.

34. Falling down of buildings, ruins, breakages and fractures; sinking ditches and canals; closing up wells, caves, and streets.

35. Doors, keys, opening and shutting, &c.

36. Baths, inns, markets, shops, water-mills, bakehouses.

37. Mountains, deserts, hills, pillars, columns, and steps.

38. Seas, rivers, streams, wells, torrents, fountains, reservoirs, jets d'eau, and waters.

39. Ships and vessels of various kinds, and implements connected with them.

40. Orchards, gardens, trees, fruits, flowers, and scented herbs.

41. Vegetables, plants, and pot-herbs.

42. Grain, and corn, and meal, and what is made from them.

43. Drinks, wines and other liquors, according to their kind.

44. Sugar, sugar-cane, honeycomb, and what is made from them.

45. Crowns and head-dresses of all kinds, and clothes.

46. Blinds, screens, veils, &c.

47. Chests, coffers, boxes, pulpits, desks, chairs, &c.

48. Carpets, mats, cushions, curtains, and furnitures and wares.

49. Jewels and ring-stones, and their varieties.

50. Gold and silver, and objects made of them, and different kinds of ornaments.

51. Arms and armour, and things connected with them.

52. Steel, iron, lead, copper, &c.

53. Fire, sparks, embers, coal and cinders.
54. Moving from place to place, travelling, emigration, flying, settling in a place, &c.
55. Tyrants, heretics and followers of false religions, highway robbers, and wicked people.
56. Drums, pipes, and all kinds of musical instruments and games.
57. Books and writing, paper, ink, &c.
58. Horses, camels, oxen, mules, asses, sheep, goats, &c.
59. Wild beasts and their different species.
60. Birds of prey and other birds.
61. Aquatic animals (amphibious, and fishes).
62. Reptiles and their kinds.
63. Flies and their kinds.
64. Lice, fleas, &c.
65. Earth, clay, mud, sand, and dust.
66. Antimony, salt, sulphur, pitch, soap, &c.
67. Incenses, perfumes, and their kinds.
68. Various kinds of spices.
69. Melons, cucumbers, pumpkins, gourds, &c.
70. Wools, hair, feathers, and what is made of them.
71. Silk, cotton, flax, and what is made of them.
72. Implements and utensils, drinking vessels, &c.
73. Food, and what relates to eating, cooking, and the table.
74. Meat and fat, unguents, milk, and preparations of milk.
75. Spinning, weaving, embroidery, &c.
76. Woods, canes, reeds, and kinds of rope.
77. Trades.
78. Various miscellaneous objects.
79. Iblis, devils, yinns, fortune-tellers, and sorcerers.
80. Some remarkable dreams requiring particular interpretation.

These contents are given chiefly from the table or index at the beginning of Ibn Shāhin's work, compared, however, also with the chapters themselves, as there is frequently much more contained in them than appears in the Rubrics. In many of them the classes of objects are further subdivided under separate heads. Besides serving as means of reference for those who wish to consult that work for interpretation, the above list will show the minuteness of detail in which the subject is considered by those who treat of it.

Note to page 143.

To illustrate more fully this historical mode of interpretation, the entire chapter relating to the prophets is given here as it occurs in the *Kámil*, (Fasl 16th.) which will also serve as a specimen, generally, of the manner in which explanations of dreams are set forth in such books.

Dreams relating to the Prophets.

Dreaming of Adam denotes rank and sovereignty. Speaking with him, learning and knowledge ("and he taught Adam the names of all things," Cur. iii. 29.). If the dreamer repents of sin, he shall obtain forgiveness; ("and Adam became disobedient; afterwards his Lord accepted him, and directed him," Cur. xx. 119-20.) If Adam take his hand, it is lucky; disobedience to him (as with Iblís who would not worship) is unlucky.

Eve. Good fortune, and increase of worldly treasures, and of children.

Seth. Happiness and increase of wealth and children.

Enoch. Success in life, and a happy future state.

Noah. Long life, and success, but attended with trouble from enemies.

Húd. Persecution from enemies, but, ultimately, success over them.

Sálih. Success in undertakings.

Lot. Success; migration from place to place.

Abraham. Pilgrimage, and some say, persecution from an unjust and violent king; others, strife with parents, and also frequent migrations.

Ishmael. Greatness, and success in affairs.

Isaac. Grief and anxiety on account of children, but ultimate success.

Jacob. Goodness, triumph, and success.

Joseph. Calumny and treachery from relations, but subsequently, sovereignty and exaltation.

Moses. Affliction from one's own people and family, and afterwards success and triumph over enemies. Some say, dreaming of Moses foretells the death of an unjust king in that district.

Joshua and David. Affliction from sons.

John (the Baptist). Renouncing worldly occupations for those of the world to come.

Zachariah. Grace from God for obedience, and charitable actions, and piety.

Khizr. A long journey, with prosperity and security.

Elias. Difficulties afterwards made easy.

Jonas. Joy after trouble and grief.

Jesus. The dreamer's dead works shall become alive, and he shall obtain grace for worship and good actions.

Muhammed. (Occupies two pages of the MS. which would be too long to extract.) His appearance is usually favourable.

Abu Bekr. Joy and dignity. (Kirmání says : If he appears in a city, as living, the inhabitants of that city will give much tythe and alms, especially if his face appears open and cheerful ; if his face be sad, it foretells a contrary result.)

Omar. Happiness and justice ; if in a city, and with open and cheerful countenance, justice will be manifested there.

Osman. Modesty, continence, and temperance. The inhabitants of the city, in which he appears with open and cheerful countenance, will apply themselves to reading the Curán, acquiring knowledge, and doing good ; and blessings will abound in that place.

Ali (with similar appearance). Learning, generosity, bravery, honour. If in a city, justice and learning among its inhabitants ; and tyranny and violence will pass away from it.

Hasan and Husain. The dreamer will be unexampled in religious devotion, and sincere in temperance.

Jafar Tayyár. ("The winged" martyr of Mútah.) Pilgrimage and holy wars.

Abu Hurairah. Attachment to Sunnah, and love of the noble science (of Tâbír).

Amas (the traditionist). Similar.

Selmán Fáris (Muhammed's barber). Attachment to the Curán, and obtaining a blessed future.

Abdallah Ibn Abbás and Abdallah Ibn Mâsúd. Perseverance in religious faith and duties.

Belál. Grace for good actions and devotion, and acquirement of knowledge ; and it is further said, dreaming in general of the Companions of Muhammed betokens a happy lot in this world and the next ; also of any of the learned or holy men or philosophers, obedience to God, and acquirement of knowledge.

The interpretations above, relating to the prophets, are Jâfar Sâdic's ; those to the Khalifs and Imams following, chiefly Ibn

Sírin's. I have given the usual names of those who are scriptural personages.

Examples of Maclúb Dreams omitted in p. 137, from the Kámil, ch. 15, and according to the Interpretations of Ibn Sírin.

Dreaming of the plague denotes battle; and conversely.

A journey. Conversion to another faith.

Locusts. An army.

Cupping or bleeding. Executing a contract.

Imprisonment. Burial (death).

Ruin of a house. Death of the master of that house.

Birth of a son. Birth of a daughter.

A torrent descending. Coming of an enemy.

Eating a fig. Repentance.

Tillage. Marriage (from a passage in the Curán, II. 223.—

س ب ر
نساوكم حرث &c.

Additional to Signs of Forgotten Dreams, p. 140.

Placing the hand on the throat indicates a sewer or canal.

The breast. A mosque, convent, or place of prayer.

The fore-arm (from the elbow). Slender trees.

The fingers. Small shrubs.

The thigh. A hill or bank.

The leg. A tree or column.

The back. A desert.

The heel. A small stone.

The side. A sleeping-room. (This would seem to refer to the directions given for a proper sleeping-posture to insure sound dreams.)

*On the pretended Greek and Latin version of Ibn Sírin's
Oneirocritics.*

There are Greek and Latin editions of a work bearing the name of "Achmetes Filius Seirim," evidently intended to represent that of Ibn Sírin, the father of Arabian oneirocritics, and they are generally received as translations from some original MS. of his. There is, however, every reason to doubt the correctness of this opinion, and the authenticity of the supposed translation.

The history of these editions is briefly thus.—In 1160, Leo Tuscus published one in Latin dedicated to Hugo Echerianus. Later appeared

another Latin version by Leunclavius. This was republished with the original Greek in 1603, by Nicholas Rigault,¹ together with the *Oneirocritica* of Artemidorus accompanied by the editor's notes, and similar compositions by Astrampsyclus and Nicephorus Constantinus.

I am unable to say from what, if any, Arabic original, the Greek supposed version was made, for these editions do not refer to any oriental MS., nor, if attentively considered, do they seem to claim any such origin, further than by the assumption of an Arabian writer's name. This name, indeed, seems to have been prefixed to the work without much authority to justify its use, and it is difficult to say when it first appeared so. By Leo Tuscus no pretended eastern source was indicated. The two Greek MSS. consulted by Rigault were, he says, *ακεφαλοι*, having no name of author prefixed, except that to one of them a later hand had put "Achmetes." Leunclavius had given his translation as from a work of Apomazares (Abu Mashar, who was really a writer on dreams in Arabic). Rigault himself knew nothing of the biography of his author, (Achmetes, sivo Achametes, as he ingeniously suggests as a synonym,) except that he was the same of whom Gessner mentions seven works on medicine, which he says were also in the possession of Janus Antonius Saracenus, and refers to his *Notæ ad Dioscoridem*.

That the Arabic original, if there really were such, was not by Ibn Sirin, is abundantly proved. He is introduced as *Σηρεϊμ*, &c., in many passages, and usually as *ονειροκριτης*, or dream-interpreter to the *Protosymbulos Maimoun*, (the Khalif Al Mámún), and a dream of Mámún himself is related, on the occasion of his being in the temple at Mecca, and on which he consulted *Sereim*. This at once destroys the identity with Abu Bekr Ibn Sirin, who, as already stated in the foregoing essay, died in the reign of the Khalif Hishám, nearly a century before that of Al Mámún.

Other internal evidence shows the work not to have been composed by a Muhammedan. The Gospel is quoted, though the Curán is never once alluded to. The Catholic Trinity is mentioned, and the name of Jesus accompanied by its Christian attributes. The doxology at the end is also Christian, though this might originate with the Greek edition. Besides this, the arrangement, as well as the whole character of the composition, is far from oriental. There is no preface, unless it was omitted purposely, to avoid what the editor probably

¹ Artemideri Daldiani et Achmetis Sereimi F. Oneirocritica, Astrampsychi et Nicephori Versus etiam Oneirocritici. Nicolai Rigaltii ad Artemidorum Notæ. Lutetiae, apud Marcum Orry, via Jacobæa, ad insigne Leonis salientis. CIOCCIII.

would have considered impious, the praise of the unity of the Godhead and of the Prophet of Islam. The comparison instituted in it between the old Persian and Egyptian systems of oneiromancy would not have been admitted by a Muhammedan writer, who would take no interest in investigating the opinions of other religious sects, nor possess the means of quoting them. There are, indeed, some curious circumstances indicated in it with regard to those systems, and some names not generally known; *Συμβαχαμ* is mentioned as a dream-interpreter of a king of India; *Βαραμ* (Varanes, Behrám) as interpreter to *Saanissa*, king of Persia (a Sasanian king?), and *Ταρφαν*, to Pharaoh, king of Egypt. It is remarkable that in one passage in the work Sereim appears as if the narrator, *ερωτησε μου την υψυ του Σηρειμ*, &c., though on all other occasions he is spoken of only in the third person. The name is written sometimes *Σειρημ*, sometimes *Σειρην*, but most frequently *Σηρειμ*, and in one or two instances as *ὁ υιος του Σηρειμ*.

On the whole it is reasonable to suppose the Greek to have been the original of the work, or perhaps that it was compiled in Arabic by some Christian, probably of Syria, from various native sources, and of these, especially, the *Khubar al Mámúni*, which would account for the frequent mention of Mámún. Ibn Sirín's name may have been assigned to it as its author, from the numerous interpretations it contains of his.